



THE SECOND PART

OF

THE TRIAL OF TRVTH:

WHEREIN IS SET DOWNE THE
proper fountaine or foundation of all good

works, & the fowre principal motiues which the spir-
it of God so often useth in the sacred scriptures to perswade
thervnto: togither with the contrariety of the doctrine of
the Church of Rome to the same: wherein also are ope-
ned not only the causes of all true piety and godli-
nes, but also of all heretie and idolatry, which is
and hath beene amcng Gentiles and Iewes,
and vs likewise that are called
Christians.

By JOHN TERRY.

*He that commendeth himselfe is not allowed, but whom the
Lord commendeth. 2. Cor. 10.18.*

*Whether we be out of our wit, we are it to God: or whether
we be in our right minde, we are it unto you: The
lone of Christ constraineth vs. 2. Cor. 5.13. & 14.*

AT OXFORD,

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JOHN BARNES, 1603.

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the following year, and a bill had been introduced in the House of Representatives to prohibit the importation of slaves.

With the introduction of the bill, the question of the admission of California into the Union was again agitated.

On the 2d of March, 1850, the bill was passed by the House, and on the 3d of March, 1850, it was passed by the Senate.

The bill was signed by the President on the 3d of March, 1850, and became law on the 3d of March, 1850.

TO THE RIGHT WORSHIPFUL

Master Doctor R I V E S warden of S. Ma-

*ry Colledge of VVinchester in Oxford com-
monly called New Colledge, and to the residue of the
members that are, or haue bin of that society.*

T is a truth generally confess-
ed, (*Right WOrshipful & yee the
residue belo-ved in the Lord*) that
of all feastes, that is the most
sumptuous and dainty, which
wisedome hath provided for
her guests: the which consisteth of three courses,
that is, of the instructions of faith, of the precepts
of life, and of the rules of discipline and govern-
ment. The two first courses of this worthy feast,
especially the first cōsisting of the instructions of
faith, as they haue bin seaſoned & served in by the
Lords most ſkilfull Cookes and sworne ſervāts,
and also as they haue beeſe attempted to be di-
ſtempered & even poiſoned by the blacke guard
of Antichristſ kitchin & the devils ſcullery, I haue
already ſet before the Christian Reader, which
vouchſafeth to be a guest at wisedomes table, &
that vnder the tаſt of the Right Reverend Father
in God my very good Lorde the Bishop of Sarū.
And now that which was then wanting of the fe-

Prov.9.

A 2 cond

THE EPISTLE

cond service, without the supply wherof this feast
might seeme to be somwhat sparing, as far forth
as I haue beeene credited therewith, I present vnto
the church vnder the approbation of the Right
worshipful M. Doctor Rives late chiefe overteer
of our comon mother the Vniversity of Oxford,
and remaining still a careful Guardian of one of
my speciall nurses the Colledge of S. Mary of
Winchester in Oxford comoly called New Col-
ledge. Sir your kinde affection towardes mee of
long time, and your friendly perswasion in mo-
ving mee to publish to the benefite of the church
of Christ the first part of my private labours, and
your advācēmēt by God to the governmēt of that
Colledge, (vnto the which I owe more then vnto
any other place or person whatsoever, seeing
there I had my being well, wheras elsewhere I had
but my bare being, or rather with my being, my
being evil:) haue induced me so farre forth to pro-
sume of your favour and good will, as that I am
bold to request your protection for the seconde
part of these my travailles and paines. For my
hope is, the more that God hath advāced you to
worshipp, that the greater will bee your care to
further all such meanes as doe concerne his wor-
ship

DEDICATORIE.

ship: & that you do esteem this to be your chie-
fest worship, that you haue receiued of the Lord
not only a minde to will, but also by reason of
your place, habilitie to perfourme many thinges
that belong to the glory of God, and to the good
of his church. Cicero saide of *Cæsar* that his high e-
state had nothing greater, and his nature nothing
better thē that he was both able & ready to pre-
serue many. And Plinie saide of *Vespasian* that the
greatnesse of his honor had changed nothing in
him but this, that now by his advancement he was
made able, as before he was willing to doe good
to many. And Aristotle hath set down this as a dif-
ference between a king & a tyrat, that the one see-
keth the publike, the other his own private good.
Lastly the Poet could say, that this was the great
and magnificēt prerogatiue of princes, which no
day could take from them, to profite the misera-
ble, and to protect the suppliant &c. Now Chri-
stian magistrates know more then these heathen-
ish persons did, which lived without the know-
ledge of the true God, evē that they are the Lords
Leifetenantes not onely to preserue the com-
modities of their earthly kingdōms for the good
of their subiects, but much more to maintaine &

Hoc reges
habēt mag-
nificum &
ingens, nul-
lus quod ra-
piat dies,
prodefic-
miseris.

THE EPISTLE

establishe among them the meanes whereby they
may be made partakers of the kingdome of hea-
ven. And verely this is a great dignity vnto you,
that God the full fountaine of all good thinges
hath made you a river to water the plantes of a
goodly nursery, and to minister vnto the al such
thinges as might further their growth: and a car-
full Guardian to fence and keepe them from all
such things as might worke their annoyance: that
so many good trees might grow vp therein, fit to
be transplanted into many places of this land, &
to replenish the same with much fruite. We also,
which haue bin heretofore plantes in your nurse-
rie, hope that your river wil flowe forth farre fur-
ther, and extend it selfe even vnto vs, to water vs
with some of your droppes, and to bee our fence
and fortification, that the fruites of faith & god-
lines that growe vpon our branches may bee the
better preserved and kept, vntill they come to
maturity and ripenes.

And now to come to you my foster brethren,
as I togither with you expect protection and di-
rection from our common head, so as a fellowe
member I am bould to put you in minde, that
while yee may come to the full breast, yee desire
t be

DEDICATORIE.

the sincere milke of the word, that ye may grow thereby, if ye haue tasted how sweete the Lord is, and what an honour it is to be borne of God, and how great is the gaine of faith and godlines; And that while the yeeres of plenty cōtinue, ye follow the ensample of provident Ioseph, and lay vp in the store-houses of your harts all manner of spiritual graine, that when yee be cailed abroad to be the Lordes husbandmen, yee may bee able to sow the Lordes fielde with plentifull store of all good seede. Verely the harvest is great, and the labourers are fewe: and ye may well perceiue by experience in your selues, what a labour it is to bring into tillage the vntidy soile of one soule, & to cause it to yeede but a meane harvest: for undoubtedly in this kind of husbandry especiallie is the proverbe best verified: A great harvest, and a little corne. And therefore also my brethren while ye are so neare the Lordes armory, & may fitte your selues with weapons of all sortes offensive and defensive, furnish your selues nowewith all manner of munition against the time that yee are to be sent to any speciall kind of service by any of the Lordes chieflē captaines & commanders. Ye haue in place of your Honorable Foun-

Math.9.37

der

DEDICATORIE.

der the right reverend Father in God the Bishop of Winchester, one that hath bin of your owne society, a famous and renowned Coronell, who hath most couragiouly fought the Lordes battles, and hath fitted for you many notable weapons, whereby yee may be able not onely to encounter, but also to subdue and vanquish the enemie; who hath already called some of you, and is readie to cal other of you also, and to place you over no meane bandes. O most reverend and renowned Bilson, thou hast best deserved among all our companie to haue the prcheminēce, for that thy sword hath hewen cleane a funder manie of the strogest & greatest Pillars of the VVesterne Babilon. O lift it vp stil against the common enemie; and let it be as the bowe of Ionathan & as ^{s. Sam. i. 12.} the sword of Saule, which never returned emptie from the blood of the slaine, and from the fatte of the mighty. And so as all the sheves of Iosephes brethren did stand about Iosephes sheife, and did obeyiance vnto it: so shal al our swordes stoupe lowe to thy sword, and shal be marshalled at thine appointment. ^{Gen. 37. 7.}
But to turne to you my brethren which are nowe as it were the Lordes trained souldiers,
and

DEDICATORIE.

and out of whose companie manie captaines are to be chosen for the guiding and leading of many severall bandes: ye may behould and looke vpon the ensamples of your owne predecessors, even of such as haue beene of your owne society: And withal yee may somewhat respect your pay, which no doubt may bee good here, if that you endevour faithfully to performe your service, but especially you may assure your selues that you shall receiue a large allowance whenye come to appeare before the great Lord of all hostes, and the high generall of all armies. Then if yee haue fought the good fight, and kept the faith, and fi-nished your course, there remaineth for you a crowne of righteousnes: and if this be given to e-very good souldier, what a large portion may e-very captaine expect?

But here by the way I would willingly put you in minde of this one thing, which is, that many fa-mous captaines and couragious souldiers both in the bodelie and ghostlie fightes, haue bee[n] brought to vtter ruine and decay, by leaving the pursuite of the vanquished enemy, and by tur-ning too hastelie & greedelie after the pray. Was not Hannibal and his armie made weake and cf-

THE EPISTLE

feminate by the spoiles of Capua, which could
not bee daunted by all those hard labours that
they patientlie endured in passing over the vnpas-
sable Alpes? And how els was the large and am-
ple Empire of the city of Rome, and of manie o-
ther great kingdōes and countries overthrowne?

*Religio pe-
perit divini-
tas & filia
devoravit
matrem.*

But to omitte these great commanders in bodilie
warres, haue not the most famous captaines in
spirituall services come to ruine by the same
meanes? What made the high Priestes & Elders
among the Iewes to destroy Christ, and to treade
vnder their feete his heavenlie doctrine, but that
they might retaine the favour of the Romane
Emperour, & so might preserue their earthlie e-
state? And did not the latter Bishops of Rome
neglect the true gift of gifts given vnto their pre-
decessors by Constantines Lord, while they laide
all their plottes, howe they might most firmelie
seale themselues and their successors of the pre-
tended donation of the Emperour Constantine?
And what made them give over the carefull see-
king of that glorious inheritance that St. Peter
enjoyeth in the highest heavens, but their deepe
devising how they might make the counterfeite
and forged evidences of St. Peters patrimonie to-

goe

DEDICATORIE.

goe for currant and good? And wherof also did it proceede that they clouted and patched togither, but with all manner of worldly pollecie and cunning, such an earthly religion as they nowe profess, but that they saw it to bee most fitte for the better maintenaunce of their earthly kingdome? And was not all this most significantly shadowed & drawen out vnto vs Apocal. 9. by a starre falling from heaven to earth, who giuing over the care of heavenly matters, and fastening his heart wholy vppon earthlie, became the heade of the blacke and darke kingdome of Antichrist, which can agree to none so fitly as to the Papacy, wherof a Bishop is the cheife prince, who is stil accoueted as a most principall starre aboue al other by many that thinke themselves to bee the onely Christians? And not onelie this starre is fallen by this meanes, but also Apocal. 12. the dragon is said with this his taile of ambition & covetousnes to throw down evē the third part of the stars of heaven, & to cast them to the earth. Whiche he bringeth to passe when hee perswadeth them to vse all vnlawfull meanes to bring them to their earthly preferments & commodities, & also whē he causeth them to give over all their former la-

THE EPISTLE.

Mr. Foxe
in his third
considera-
tion given
to the pro-
fessors of
the Gospel

houres in setting forth and promoting the kingdome of God that so they may haue more leasure to seeke their owne, by neglecting the things that are Iesus Christs. Wherfore worthy of most honourable commendation & commemoration is that sinceritie that was in Wickeleife & others of those times, who went about bare-foote, and very meanely cladde, preaching the ioyfull and glad tydings of the Gospel, thinking it to be a sufficient reward to haue liberty freely to publish the same, albeit it were without all earthly reward. But here I pray you mistake me not : for I thinkē it no way to be vnlawful for the ministers of the Gospell to enioy temporall possessions & honours: (seeing they are best worthie of them, that knowv how to vle them best, and are thereby made more careful to amēd their worke, as they perceive their wages to be amended:) but these things are spoken to this end, that al such as seeke after earthly vanities by al sinister meanes, & are moyed therby to give over their labours in preaching and publishing the Gospell of Christ, may be convicted in their own cōsciences, & brought to acknowledge and to bewaile their wretched estate: and that other also seeing their fall

anod 28 may

DEDICATORIE.

may thereby bee made more watchfull and
warie, least they bee taken in the same trappe:
the which thing is so much the more carefully to
bee obserued by vs all, seeing wee bee fallen into
those times, wherin Christ and his Apostles haue
plainely foretold vs, that the danger, wherevnto
all shal generally be subiect, and particularly such
as be of the Ministry, is this, even the loue of the
Math. 24; 8
Luik. 17; 18.
2. Tim. 3; 4.
2. Pet. 3; 2.
Apoc. 13; 4.
earth that shall draw away the most part of men
from the loue of heaven, and shall make many of
Demas his place and giftes to forsake Paule and
to embrace this present world, and with Iudas to
sell Christ and that for a matter of no great gaine.
The faithfull indeede are the right heires even of
all the blessings of their heavenly father, but yet
so, that they must not be their owne carvers, but
seeke for them by such meanes as hee hath ordai-
ned, being resolved to be wholy at his dispositio-
n, and to content themselues with such a portion as
he best knoweth to be most meete for them. And
what neede haue they too greedily to seeke after
the temporal and transitory goods of this world,
seing their portion is fallen vnto them in a very
good ground, and they haue a very goodly heri-
tage: seeing God is their Father, and Christ their

THE EPISTLE

brother, and the holy Ghost their comforter, and faith their freehold, and truth their treasure, and godlines their gaine, and goodnes their goods, and righteousnes their riches, & piety their portion, and the kingdome of God their inheritance, & heaven the haven of their eternall rest & blessednes, and the gracious promises of the gospell written in their harts the authenticall evidences for their title and right vnto these and all other blessings of God. But these things are sufficiently knowne vnto you, & therfore I cease any farther to trouble you, most hartely beseeching the most blessed God so to water you al with the plentifull streames of his heavenly graces, that when yee haue beene as good trees bearing much fruit in the dry wildernes of this barren world, ye may be transplanted by his gracious hand, and set in his celestial and heavenly paradise.

Your Worships most assured in the Lord,

JOHN TERRY.

To the Christian Reader.



F many stūbling blocks (good Christian Reader) that are cast in the way by the servants of Antichrist to keep the people that they do not so much as turne their eies to behold , much less, settle their affectiōs to embrace the glorious lighte of the gospell of Christ : this is not the least that they

are not ashamed to charge, not only some principal and eminent persons , but generally all the professours thereof with an huge sea of outragious sins, and a great drought of godlines and vertue:yea many points of the most holy doctrine it selfe they avouch to tende directly to the corruption of good maners in all states. But to omit their particular flāders raised vp against particular persons, which haue bin fully answered by others, our severe cētors of Rhemes, Rhem. in t. beside many grievous crimes which they avouch to be cō. mon with vs and al other heretickes, charge vs particular-
7. Math.
The profes-
sors of the
gospel most
vnjustly
charged by
the adver-
sary to bee
sacrilegi-
ous pro-
phane, in-
cētuous &
men of in-
satiable sin.

ly with sacrilegious against God and the prophanation of all holy things, and incestuous marriages : and these with the other abominatiōs they would haue the world beleue to be in so high a degree among vs , as they are likely to be a-
mong all such, as are men of infatiable sin. Now if the pul-
ling downe of Idols, and the destroying of Idolatry , & the
removing of the superstitious worship of creatures , & the
restoring of the pure worship of one almighty and alluffi-
cient God in spirit and truth, according vnto the prescrip-
tion of his owne most holy word, be sacrilegious , & the pro-
phanation of all holy things: and if the abolishing of the
common stewes , and the disanulling of the vow of single-
life, which was indeed the cause of abominable pollutions
and

The Epistle

1. Cor. 7.2. and of vnnatural and monstrous murders, and the restitu-
tion of holy matrimony according vnto the direct cōman-
dement of God by the penne of the Apostle be incestuous
pollutions; and if these and the like make vs men of infatia-
ble sin, then we must be content to vndergoe this slander;

Ioh. 6.48. seeing herein we are made but conformable to our Master
Christ, who was charged to haue beeene in league with the

Mat. 11.19. Devil, whereas his comming was to destroy the workes of
the devil: and to haue beeene a friend to Publicane & sin-
ners, being in truth the greatest enemy to sin that ever was
borne of flesh & blood. But what manner of men are these
themselues, which lay to our charge so grievous crimes?

Sæcissimi, yea what are their most holy and most godly Fathers the
p̄fissimi Popes, vnto whose very becke they owe all obedience? Is it
Lyr. in Mat. not recorded by principal men among them, that many of
c. 6 Platini, them haue beeene apostataes from the faith and very mon-
na in Rom. sters and mishapen creatures: such as succeeded not Peter
c. 1. in feeding, but Romulus in manquelling: that they preten-
C̄drian. Pa. ded the name of God and the service of Christ, but vnder
pa. n nomine that name wrought all maner of mischiefe, and did service
foreint in- vnto Antichrist. Neither did this spirituall contagion stay
cipit omne in their greatest personages, but spread it selfe abroad in al
malum. states and callings. And no mervaise seeing the whole
Bern. in world doeth frame it selfe to the likenes and liking of such
Cant. serm. as be in greatest power & authority: especially where the
j3. vow of obedience without gaine-saying, yea without in-
quiring whether it be lawfull or no, is esteemed as one of
The most the highest steppes to the greatest perfection. Whereby it
corrupt & became to passe that Rome it selfe the chiefe city of this Em-
abomina- bire became the mother of all abominations, and grew to
ble liues of such ripenes and perfection in sin, that shee deserved the
the chiefest enemies of name of the westerne Babilon, where the whore of whores
the Golpel of Christ. even

to the Reader.

evē the great Antichrist of these last times should sit , who
was to make drunke all the kings of the earth with the cup
of his spiritual fornications & adulteries. Vnto the which
place whosoeuer should haue his recourse, first he should
see, and then he should be acquainted with, and the thirde
time hee himselfe should become a wicked person . For
there is liberty of all other thinges, saue only of true pietie
and godlines. So outragious and abominable haue bee[n]
the enormities of prince & people in this church of Rome
that they haue poiloned after a sorte the very aire where
they liued, and haue caused those, who in some respectes,
were their favorites & friends, thus to haue cast their own
dunge in their owne faces , and to haue dashed over their
mishapen features with the blacke coale of euerlasting in-
famy. Wherefore small cause hath the viperous brood of
this venomous generation thus to hisse against vs , and to
spet out their poison against our persons : for albeit we bee
not angels without spot, yet we be not Englishmen Italia-
nate, that is, Devils incarnate: much lesse against our most
holy and pure doctrine, as if that were the seede of all wic-
kednes and sinne.

The certainty of our election to eternall life, and the as-
surance that we are the childre[n] of God, & haue our names
written in heaven, which is the most forcible inducement
of all other to cause vs to reioice in the Lord, and to walke
as the children of god, and to haue our cōversation in hea-
uen, they accuse to be the mother of pride & presumptiō,
and of carnal security and dissolutenes of life . What? is it
credible that when I continually cal to my remembrance
and set before mine eyes , that God to assure me, that hee is
my gracious God and loving father hath created mee, and
sustained mee from my mothers wombe, & hath preserved

Rome cen-
nia cum li-
ceant non
licet esse
pium, Mār.

The holy
doctrine of
the go[pell
vnusually
charged to
be the seed
of all wic-
kednes and
sinne.

Luk. 10. 20.
The cer-
tainty of
faith & the
assurance
of election
no hind-
erer but a
furtherer
of piety &
godlines,

C

me

The Epistle

me from these and these dangers, and hath bestowed vpon me these & these b^el^essings, & hath made these & these his creatures to serue to my vse that I might the better serue him, yea and hath caused these & mine afflictions to haue beene good and profitable vnto me, is it credible I say that the assurance of this so great kindnes & loue should breed in mine hart vnkindnes to God, and the neglect of his honor, & of mine owne good? Either is it credible that when I continually call to my remembrance & set before mine eies, that God, to assure me of my reconciliation vnto himselfe and of my receiuing into his fauor, hath resealed vnto mee his sonne Iesu Christ the pledge of his loue and the meanes of my reconciliation, & hath opened vnto me his perfect obedience to the whole lawe not for himselfe but for my righteousnes, and his invincible patience euen the when he dranke so deeply of that so bitter cup of his painfull passion, that it caused him to sweat water & blood not for his owne but for my sins, when I say this is revealed by God to be done for me by so worthy a person, who according to his manhood received the spirit without measure, and according vnto his godhead was infinite holines, purity, and perfection it selfe, that so I might bee assured of so absolute a righteousnes, and so full a satisfaction for all my sins, as might stand before the most exact justice of God, is it credible I say that the assurance of so great kindnes & loue should breed vnkindnes in mine hart, and a carelesnes of embracing and holding fast so great mercy, and of continuing in such loue? Either is it credible that when I continually cal to my remembrance and set before mine eies, that God to assure me of mine adoption into the place & number of his children hath sealed me with the spirit of adoption, and hath by him sanctified mine vnderstanding with

Culpamea:
culpa mea:
culpa mea
maxima.

to the Reader.

with the knowledge of his most exact justice in punishing my sins with such leverity vpon my surety, that I might be assured of mine acquitting from the same , and of his endlesse and vnspeakeable mercy in sparing not his own sonne to spare me, and of his wisedome in making his iustice, and mercy so to conspire togither for my fuller assurāce of my salvation wrought thereby; when heereby also my iudgement and affections are so rectified and sanctified , that I esteeme to know nothing but Jefus Christ and him crucified: and account all other things as losses and dong that I might win Christ, and be found in him, and be made partaker of the fruit of his death , and of the benefite of his resurrection: is it credible, I say, that so great kindnes should breed vnkindnes in mine hart, and cause mee to prophane and to treade vnder foote this holy blood, and to bee grievousome to this so comfortable spirit ? Lastly is it credible that when I cal to my remembraunce and set before mine eies that God to certifie mee of his fauour and loue hath opened vnto mee in his worde that greate charter and graunt of remission of sinnes and of eternall life in Christ Jefus , and for my further assuraunce thereof, hath written his gracious promises as vndoubted evidences thereof in mine hart, that I might no more doubt of my most assured obtaining of these so great gifteſ, then I neede of the admitting and allowing of these evidences , that hee hath given me to shew for the same, when I come to appeare before the throne of grace: is it , I say, credible that this so great ſecurity for mine everlasting blessednes ſhould withdraw mine hart from the loue of my blessednes and cause me to walke in cursed and damnable waies which tende to eternal miserie and woe? Sure I am that the goodlier our temporal poſſeſſions are, & the better evidences we haue

The Epistle

to shew for the same, and the kinder our parents were that bestowed them vpon vs with charge not to passe them away in any case, the more careful we shal be to keepe the same, both for the loue of our most kinde parents, and also for our owne welfare and good: and shal the assurance of the most gloriouſ inheritance of the kingdome of heaven given vnto me by mine heavenly father, whose kindenes so much ſurpaſſeth the kindnes of any earthly parentes, as God himſelfe ſurpaſſeth man, make me careleſſe to keepe ſo goodly and glorious an inheritance, & to perorme the wil and commandement of mine heavenly father? *VVhere your treasure is (saith our Saviour Christ) there will your hart be alſo.*

Matth 6.11. *And therfore if this wil not moue me throughly to let mine hart and affections on heavenly things, that I haue ſo good evidence for them, that they are affiſtely mine, and that I ſhal vndoubtedly reape by them ſuch an huge harveſt of vnſpeakable bliſſe, what wil then moue & perſwade me thereto? yea if hereby I am allured & drawn vnto ſinne, what is able to induc me to piety and godliſſe?* But this argument hath beeene touched in the former & is more fully handled in the latter part of this treatise: & therfore omitting now to wade further therin, let vs come to examin whether that other maine point of the Gospel, I meane, Iuſtification by faith without works, be any cauſe or provocation to ſin, as it is vniuſtly charged by the enemies of grace, and by the favourites and patrons of their owne merites.

In this question of Iuſtification there are theſe three pointes to be conſidered: First, before our effectual calling vnto the ſtate of grace, the great ſufficiency of our natural corruptions to procure wrath, and the great insufficiencie of our best workeſ to prepare vs and to make vs meete to be

To the Reader.

be partakers of the Lordes loue. Secondly after our effectual calling the great inhability of our faith, repentance, loue; and of the residue of our works of grace to merite remission of sinnes and eternal glorie. Lastly the onely sufficiency of the obedience of Christ for the perfect accomplishing of this great and weighty worke of mans redemp-
tion. When the scripture teacheth that man by originall sinne is wholly corrupt, and *that in vs, that is, in our flesh dwelleth no good thing*, the purpote therof is not to detract from man al manner of good: (for the substance and the naturall powers & workes both of body & soule are good, in that they are the Lordes creatures and the workmanship of his owne handes: and the light of reason whereby we are taught that there is a God, and that justice & equitie is to be obserued in the ordering of our publike & pri-
vate affaires is also good, and was preserved by God in the soule of man when he fell from God, that therby he might be directed and guided for the better managing of al such things as belong to the preservation of this present life;) and therefore there are yet remaining in man since his fal-
lome things that are naturally and civilly good. But there is nothing remaining in him by nature that is religiouslie good: that can prepare & fitte vs to the readier receaving of faith & repentance, & further vs to the performing of any such thing as belongeth to the true worship & service of God. *For the very wisedome of the flesh is enimie to God,* (and therefore is no friend or furtherer of his service) yea it is not subject to the lawe of God, neither indeede can bee. So that vntill we condemne our owne wisedome of follie, we cannot yeeld over our selues to be guided and ruled by the wisedome of God: and vntill wee wholly renounce our selues, we cannot be admitted into the Lordes family: and

There is nothing in man by nature, that is religiouslie good.

Rom. 3. 12. Rom. 7. 18. Rom. 8. 7.

The Epistle

hou shoulde. Neither is it to be feared least the regenerate man being lightned by the word of God to behould & to condemne his owne vniversall corruption , and embrace salvation only by faith, shoulde therby be induced(as Cam-

Cap. rat.^{8.} The doctrine of iu-
stification
is no provo-
cation or
spur, but a
strong bri-
dle to all
iniquity &
sinne.

to wallow still in the stinking and loath-
some sincke of all iniquitie and sinne,to accuse nature , to
despaire of vertue, & to withdraw himselfe frō the obedi-
ence of God. Nay the more great & grievous his sins haue
beene before his conversion,& the more clearely he feeth
and behouldeth the same, the more they will stinke in his
own nostrels,& the sooner he w̄l loath & leave them also.

And howsoever he be tempted to returne with the dogge
to his vomite,& with the hogge to the wallowing againe
in the mire,either by the remnāts of his owne corrupt na-
ture,or by the instigations and enslamp'ēs of others,yet he
doth not yeelde himselfe captiue to these temptations:but
casting his eies backe vpon his former corruptions both o-
riginall & actual,he doth with David most severely con-
demne them and himselfe also for the same,& doth there-
by sharpen and increase his vnfayned & harty repentāce,
and his settled purpose of amendment of life,as it is to be
seen in the one and fiftieth psalme. He taketh not liberty
hereby to offend againe , and to adde vnto the multitude
of his former corruptions,bur rather protesteth with St.
Peter to the contrarie: *Oh it is sufficient that we have spent
the time past of our life according unto the lustes of the
gentiles:* Now seeing that the Lord hath made vs to behould &
to abhorre our former rebelliōs,we must resigne the time
of our life to come wholy to God: Yea the greater hath bin
the number of our former sinnes, and the more the Lords
mercy in pardoning the same,the greater must be our care
that we offend not any more so gracious a God and mer-
ciful

1.Pet.4.3.

to the Reader.

ciful a father, by adding vnto the huge heap of our former iniquities. Indeed there haue bin some carnall libertines in al ages, who hearing that the greater our sins are, the greater is the mercy of God in pardoning the same, haue turned the grace of God into wantonnes, and haue said; let vs continue in sinne that grace may abound. But as to the vncleane al things are vncleane, yea the most holy and pure grace of God is an occasion to encrease their vncleane & impure lusts. So to the pure al things are pure, yea the multitude & greatness of their vncleane sins causeth them to loath and abhorre them the more, & to loue him the more also, that hath most frankly and freely pardoned them all. There was (saith our Saviour to Simon the Pharisee) a certayne lender that had two debtours, & the one owed him 500. Luk.7.42. pence, and the other 50. When they had nothing to pay bee forgaue them both: which of them therefore tell me (saith he) will loue him most? Simon answered and said, I suppose, that he to whom he forgave most. And he said unto him, thou hast truly judged. Wherby it is evident that the faithful, the more they perceiue the greatness of their sinnes, and how much they are endebted and endangered vnto God; for the same, together with the great mercy of God in pardoning them all, will not take occasion thereby to contemne God, & to cast themselues againe into the like dangerous sinnes, but will loue God the more, and take the greater care to testifie the same by their duetifull obedience to his commaundements.

Now concerning the second and third pointes that are to be considered in this question, it is most true that he Psalmist testifieth, *that no man may deliver his brother, nor make atonement unto God for him*: for it cost more to redeeme soules: in so much

The Epistle

The all insufficiency of any thing that is in man, and the all sufficiency of the death of Christ to perorne the worke of mans redempcion.

Heb. 10. 4.

Rom. 8. 3.

much that the Son of God himselfe was to become man, *that he might give himselfe a ransome for many.* And therfore the scripture displaying the insufficiency of any thing what soever that can be giuen by man him selfe for the satisfaction of his sinnes and for the redemption of his soule, giveth prelent testimony vnto the most ample sufficiency of the most pretios bloud of Christ for the full accōplishment of that worke. For what if man could give his house full of treature? yet *wee are not redeemed wwith corruptible thinges as wth silver and gould, but wth the most pretios bloud of Christ, wth a lambe undefiled and without spotte.* Or what if he woulde offer vp in sacrifice a 1000. rammes, or a 1000. bullockes and goates? *It is impossible that the bloud of bullockes and goates shoulde take away sinnes.* And therfore when the Apostle had avouched by the warrant of the Prophet, that the Lord would not haue burnt offering and sacrifice, nor the bodies of slaine beastes, then he giueth testimony to the offering of the body of Christ as to the onely true expiatory sacrifice. Lastly what if one would offer vp to God the spirituall sacrifices of faith and repentance, and of all such works as are commanded in the moral lawe? Surely of these also the Apostle hath testified, *that it wwas impossible to the lawe in as much as it wwas weake by reason of our flesh, to worke out the woike of mas redemption, and therfore that God sent his owne sonne in the similitude of sinful flesh, and for sin condemned sinne in the flesh, that the righteousness of the law might bee fulfilled in vs, and so we made righteous before God.* For our faith, repentance, justice, temperance & the rest, are but as broken and clipped money, they are to light to weigh in the ballance with our most heavie and burdensome sins: and they are also but as one to a thousand toward the discharge of

to the Reader.

of our most huge debt . Moreover in the perfourming evē
of our best workes, the flesh rebelleth against the spirite, &
so staineth their purity and blemisheth their glory: and our
spiritual and inward man is but renued in part, so that wee
can do no good worke with al our hart, soule, and strength
in that degree and measure as the law requireth : now that
which wanteth of that which the law requireth, is a trans-
gression of the law, and therefore sin: and siane defiling the
worke, wherein it is , causeth our very righteousnes to bee
as a stained cloath, and therefore in that respect odious to
God, procuring his wrath , and making vs subiect to the
curse of the lawe , and therefore not meriting everlasting
glory. Thus are euē our best sacrifices but as the offering
vp of the lame and maimed , and therefore of themselues
cannot be, much lesse make vs, acceptable vnto God. And
thus are these garmentes of our owne righteousnes both
stained, & too shart also to couer our nakednes : they may
be likened to the curtalled garmentes of Davids servantes
which made them ashamed to come into the kings court,
and to present themselues in his presence. And verily
if but one of our acquaintance beeing of some good place
happen to see vs, when wee haue on a fluttish aperne, or a
fowle ruffe, or some base and regardlesse attire, how squeam-
ish are we, and how do we imagine, that wee haue done
our selues some great discredit? Howe much more then
may we worthely blush and be ashamed to come into the
presence of the most pure and glorious God , who so ex-
treamly loatheth and abhorreth all impuritie & vnclean-
nes, beeing covered with the slubbered and curtalled gar-
mentes of our owne righteousnes? And how ought we to la-
bour by all meanes possible to put of and to lay aside these
rotten ragges in the case of our iustification, & to embrace

^{2. Sam. io. 5}

D

and

The Epistle

Phil. 3.9.

and lay hold on Christ that we may be found in him, *not having our owne righteousness which is by the lawe*, but that which is by faith in him: for they are the precious & costly garmēts of his righteousness that are large enough to couer our nakednes, be it never so great: they are also so cleare, pure, & holy, that they are able to endure the presence of the holy of holies, & to present vs pure & holy in his sight.

So then the workes of our faith,repentance, and righteousness cannot present vs pure and holy before God, nor make satisfaction to his iustice for our sins, nor merite the crowne of eternall glory: but thete so great blessings are procured for vs by the bloud of Christ, and are given vs most frankly and freely by his mediation. Now if a master shal giue vnto his faithful servant an estate in a liuing either by copy or lease freely without any fine or income, wil this kindnesse make him malepert and saucy, to set at naught his masters commandement, & careles to pay his rent and to performe that suite and service that is required at his handes? Neither is it credible that the faithfull ser-vantes of God hauing an estate in the glorious inheritance of the kingdome of heaven most frankly and freely granted vnto the in Christ without, nay, contrary to their owne desertyngs, should thereby take occasion to sinne against God, and become careles to performe their obedience to his law, being the rent, suite, and service that is double due vnto him. So neither is it likely that they well vnderstanding the guiltines of sinne to bee so greate, that it could not be done away but by the bloud of Christ, and the wrath of God against sin to be so settled, & his iustice so implacable, that rather the sins of his own elect should escape unpunished, he punished the with so great severity evē vpon his own deare son, should hereby be encouraged to comitt

sin

to the Reader.

sin, & to receive into their bosoms such a venomous serpent whose sting is so dangerous, yea almost incurable. Wheras on the contrary side if sin were so small a matter that it might be done away by holy water, holy bread, pardons, masses, pilgrimages, almes, praiers, fastings, & by other workes of popish penance: & if there were so rich & pretious a gift of charity infused into the heart of every faithful Chriftian, as that therby he were able to make God endebted not only to himselfe but to others also: then indeede we needed not altogether to make so great a matter of committing sin and offending God, seeing we could so many waies make satisfaction for the same, and make God amedes, and further all make him endettet vnto vs; as herewpō many men are bold to trespass their neighbour, for that either already they are as much or more in their debt and danger, or for that they can else in time to come easily make the amedes for their former trespass. But God can no way be pleased by vs, neither is worshipped with mens hāds, as if ther- A&17. 25.
by any thing were added vnto him, and he made endettet vnto vs for the same. For as for the workes of our faith, repentece and loue, we are therby more & more endebted vnto him: for that he worketh them in vs by his spirit: and he is no otherwise endebted vnto vs for the same, but only for that of his owne most free and vndeserved goodnes in Christ he hath bound himselfe by promise to give them a reward. And as for the least sin that is, bee it but a desire to steale a sticke out of thy neighbours hedge, or to eate an apple of the forbidden tree, seeing in doing the same either we set God so at naught, that we vtterly forget him & his holy commandementes (*Thou shalt not covet thy neighbours house &c.* & *Cursed is he that continueth not in every point of the law to doe it*) wheras we ought most religiouselie to

Popish do-
ctrines pro-
vocations
to sinne.

The most
heavy bur-
den even of
the lightest
sinne, and
the great
deformity
of the least
iniquity.

The Epistle

keepe a constant and continual remembrance thereof: Or if we remembryng the cōmandemēt of God, & the heavy curse annexed to the transgression of the same, yet blesse our selues, and promise our selues peace, when God mena-
ceth warre, and so giue more credit to the suggestions of
Satan, then to the sacred testimonies and oracles of God,
harkening to the devil rather then to God, and preferring
the devil before God, seeing herein as much as in vs lieth,
we robbe God of his truth and iustice, & of his soveraigne
auctorite over vs, by refusing him to raigne over vs, and
making choice of the devil to be ruled by him, taking after
a sort the scepter out of the Lordes hand and the crowne
from his head, & giuing them vnto the Devil: if the Lord
for this so intollerable an indignity should deprive vs ve-
terly of his favour and loue, and of all his gracious giftes &
blessinges, and deliver vs cleane over vnto the devill to bee
partakers with him of al maner of curses & plagues, what
should he doe heerein, but that in al iustice & right is most
due vnto vs? And how shoulde he herein serve vs also, but
even according vnto our owne choice? For the lesser the
commodity or pleasure is, for the which wee are so soone
perswaded to cast away God, and to set his cōmandemēts
at naught, the more manifestly is our vile corruption con-
victed, in that we are so quickly hyred to so wicked a worke
vpon so base and meane wages. And heereof it is that Sa-

*Gigantum
more bella;
re cum' deo*
muel is bold to cal the trāsgression of Saul (in sparing the
best of the sheepe & oxen, at the earnest motion, as it see-
meth, of the people, & that to this end, to offer sacrifice vnto
God) *rebellion;* for that therin he did rebel against God,
& ioyne himselfe to that notorious rebell Satan: & not on-
ly so, but he further likenneth it to the most odious and abo-
minable sin of Idolatrie and witchcraft. And verely as the
witch

to the Reader.

witch renounceth God, & giveth her selfe vnto the devil: and the Idolater forsaketh the worship and service of God, and betaketh himselfe to the service of the Deuill: euen so every sinner euen in the smalleſt and leaſt ſinne, as much as in himſelfe lieth, cæſterli away God, and maketh choice of the deuill: and therefore if the Lord ſhoulede vtterly caſt him of for the ſame, & deliuere him ouer to that cursed ſerpent to haue his part with him in his torments & plagues, he ſhould do no other thing therin, the that which is moſt iuſtly deſerued. And verelie had not our alſufficient Savior made full ſatiſfaction by his moſt precieous bloude for the leaſt as wel as for the greaſt of the ſinnes of the elect theſelues, & had not he procuraſt a pardon for the ſame, they woule haue beeene ſo heauy and burdeneſome vnto them, that they woule haue preſſed them downe to the bottomleſſe pit of hel: Neither woule their holy life either paſt or to come haue beeene able to haue di'charged them of the burden thereof. For if one, otherwiſe a very good ſubiect, and of moſt ciuil and vpriight conuerſation, falling into the company of loofe and lewd persons, by their countell and perfwalſion do but ioine with them in one robbery, and ſo commit a treſpaſſe, if it bee but againſt one of the Princes ſubiects, and but againſt one of the lawes of the common weale; it is not his honest life paſt, and the keeping of al the reſt of the lawes, and the doing good to many of the prin-ces ſubiects, and his duety neuer ſo well performed before to prince and country, nor yet his harty repenſance, & his ſincere promife of amendment, that can diſcharge him frō the ſame, but that law muſt proceede againſt him, and ex-ecution muſt be done accordingly, vneleſſe a pardō be pro- cured from the prince: how muſt more if one ſin againſt the incompreheſible maiesty of the moſt glorious deitie

It is a thing
worthy to
be condé-
ned iuſtly
to be grie-
vous to me:
what an
offence the
is it to be
grievious
vnto God?

The Epistle

by reading vnder foote the least of his commandements
shal the sentence of eternal condēnation proceede against
him , vnlesse hee obtaine the forgiuenesse thereof by the

1.Sam. 2.35 blood of Christ? *For if one man sinne against another, the judge may judge it: but if one sin against God, who shall plead for him?* The wages of sin (saith the Apostle) death . That

Ezecl. 16.30 soul (saith the prophet) that sinneth, that soule shall die.

Bas. xxxviii. Hier. ep.14 What sin is it (saith Basill) that any daie cal light? I knowe

not (saith Hierome) whether we may cal any sinne light or
small, the which is done with the contempt of God . This
then is our doctrine of iustification , that our best worke
are stained and stand in need of mercy : and therefore can
neither merite eternal glory, nor make satisfaction to God
for the least of our sins : and that the lightest of our trans-
gressions would haue beeene too heauy for vs to beare, yea
they would haue pressed vs downe to the bottomlesse pit
of hel , had not our most mercifull Sauiour succoured vs
herein, by removing them also graciously from vs , and by
laying them vpon his owne shoulders. And if this doctrine
provoke to sin, I know not what can revoke from the same.

But now let vs proceede to that other part of the slaunder wherewith all the enemies of the gospel do charge the
profession thereof , euен with the great penury and want
of al good worke. For not only the Rhemists do take from
vs for the most part the sheepe's cloathing; that is, the very
outward shew of good worke: but also the compeler of
the Wardword, vpon occasion of some civil behaviour ac-
knowledged to be in some of our Recusants, taketh vpon
him with the proud Pharisie not only to advance himselfe
and his, farre aboue vs base and vile Publicanes, but also he
woulde haue the worlde beleue, that if question were be-
tweene them and vs of good works, our chiefest captaines
would

to the Reader.

would straightwaises relinquish the field, & not bee so bold
as to strike one stroke. But this is but one of their Thraso-
nical brags. For I doubt not but a meane souldier fighting
vnder the ensigne of the gospell of Christ may encounter
herein euuen their stoutest champions. For if either we re-
spect the sounde doctrine, or the sincere practise of good
workes (for good words bring forth good manners not on-
ly at their birth but also in their growth) it shalbe declared
in the treatise following that the holsoyme doctrin of good
workes is most soundly delivered by vs and not by them:
and as for the practise let vs nowe briefly take a true view
thereof euuen in the fowre cardinal vertues, wisedome, for-
titude, temperance, and iustice, and let vs in a word see
whether we haue iust cause to giue ground vnto them and
to yeeld backe one foote.

Concerning wisedome (which is the Lady and M^{ist}. to all the residue of the vertues) not only our doctrine but our practise also is, that both priest and people haue their dayly resort to the word of God the full fountaine & wel-spring of true wisedome, and meditate thereon day and night, that their harts being continually moistened with the sweete droppes thereof, they may be made partakers of her fruits. And is it not a point of true wisdome, for one that cannot of himselfe wisely indge of al things, to make choise of a wise instructor & teacher? But the doctrine & the practise of the church of Rome is to cause the people for the most parte to reject the daylie reading of the word of God, and therfore what wisedome can there be in thē? *Ier.8.9.* yea it hath not bin required, much lesse practised by their priestes and great Bishops to be much busied in the lorde's booke it hath beene thought to haue bin enough for them to haue biuskilfull in their portuise and in their pontificall.

It

The Epistle

Aeneas
Silvius cō-
ment.de
dict. & fact.
Alphon.
regis l. 2.17
Erat l. 9. ep
ad Natal.
Bedd,

It may shame(indeede) the priestes of Italy , who truelie,
as it is wel knownen, haue no not so much as once read over
the new testament:whereas among the Thaborites (that
is the Gospellers) yee can hardly finde any woman which
cannot aunswere both out of the olde testament and the
new. And a proverbe went currant in Scotland not ma-
ny yeares since testifieng the blindnes and brutishnes of
some of their great Bishops: *ye are like the Bishops of Dun-
kelden who knew neither new nor olde lawe.* Now concer-
ning true Christian courage and manhood, it hath beene
so great in many thousands of the professors of the Gospell
of Chirist,& that even among such as were of the meanest
trades and occupations, that they haue willingly lost both
their liberties and liues to giue testimony vnto the truth
of their most holy faith:and the paucity of the seedsmen of
rebellion that haue bin executed for treason against their
prince and country, and for the defence of the usurped iuris-
diction of the Romish Antichrist, may no way bee com-
pared and matched with them. And as for the exercise of
temperance and chastity it is well knowne to the whole
world, how we reverence the divine institutio of holy ma-
trimony and keepe our selues within the bounds of this or-
dinane of the Lord: Wheras among our Romish votaries
simple fornication hath beeene accounted no sinne ; and it
hath beeene thought to goe well with them , if they liued
Si nō casti
tamē cause charily, though not chastly. And howe chastly some of
their religious persons liued among themselues , some of
their fishpondes haue testifiid sufficiently: and concer-
ning their secular priestes, the tōgues of such as liued with
them haue witnessed, that very few wives in their parishes
were left at the least vnattempted by these their ghostlie
Fathers : that I may omitte the vowed trotting on pilgri-
mage

To the Reader.

image by many, that the barren wombe might so be made fruitfull. Lastly concerning iustice, equity, conscience, and an vnspotted and vnableameable life, as it hath beene reported by Reinerius an inquisitor, and that no doubt vpon sufficient inquiry, of our brethren the poore men of Lions, that they had a great shew of godlines, & lived iustly with men, and beleaved al things well concerning God, and all the articles of the creede, save only (saith he) that they hated & blasphemed the church of Rome: so I doubt not but that the like testimony may be given of al the sincere professors of the Gospel, and that by the mouth of the very enemy, if that he will lay aside blind malice, as Reinerius did, and simplie and plainly declare the truth. At least I suppose, his conscience wil not make vs worse then those of his religious orders; of whō it hath bin testified long since, that they haue fallen from *conscience to science*, and from *science to barencnes*. And what conscience I pray you, and what regard to Gods commandementes was in those that apprehended Thomas Sanpaulinus at Paris vpō suspcion of heresie, for that he reproved one for swearing in vaine, and never left him vntil they had brought him from the tortures of the racke to end his life in fiery torments?

And yet these things are not spoken to this end, as if we meant to detract al ciuil carriage from all the members of the church of Rome: nay, that the Deuill himselfe may haue his right, we ingenuously confess and acknowledge the outward exercise of many ciuill & politicke vertues in many of them, especiallie the most profitable works of piety liberality and mercy in founding Colledges, Hospitals and the like. But yet so, that if they would take from their Faulcons eies the hood of selfe loue and partiality, & look into one little corner of the glasse of that painful labourer

Petr. Rodolph. Tof-
fian. histor.
Seraph.
religion. l. a

The Epistle

Andrew-
Willet con-
trov gener.
19. error.
104.

in the Lords vineyard *Master Doctor VVillet*, they might
see that the professours of the gospel are nothing behinde
them in those so goodly and glorious workes. Howbeit al-
though we were not altogether matchable with them in the
outwarde worke of these vertues, for that wee are no way
matchable with them in those great dignities, privilegedges,
offices, and honors, and in those large and ample possessi-
ons which they enioied to the ful: yet they may know that
the poore widdowes mite is as much and more also with
Christ, then al the large summes which were cast into the
treasury by the Scribes & Pharisies: especially if they were
giuen as parte of that pray which vnder pretence of long
prayer they got from poore widdowes. And from whence
I pray you, did most of those greate Donatiues proceede,
that were cast into the treasurie by our popish Pharisies? Is
it not likelie that they were either part of that bootie that
they gained by the sale of their Masses and pardons: or at
the least some portion of the fleeces which they tooke frō
the sheepe for their little and course, yea no feeding at all
of the flocke of Christ? And what then was this, but to rob
Peter and to pay Paule? or it may be, it was the bringing in
of the price of an whore, yea perhaps of many whores into
Magg. 2.15. *Deut. 23.18.* the temple of God, and the offering vp of the vncleane in
sacrifice vnto him. And here by the way I would demande
also of them, whether it be not as good and as profitable a
worke both to church and common-weale to bring vp our
owne natural children begotten in holy matrimony at our
owne cost and charges in some honest calling, according
to our habilitie, and carefullie to provide for them conve-
nient portions: as to leauue large summes to our base chil-
dren, kinsfolke, servants, or any other whosoeuer, of whose
good education as wee haue not the like care, so of their
good

To the Reader.

good conversation we cannot conceiue the like hope? But yet here, least we be mistaken, protestation is to bee made, that as we thinke not that we are borne only for our selues and for our children, so wee teach not any to employ their goods to the benefit of themselues and their children on- ly, but also to the seruice of God, Prince, & country, and of al other also, who are our neighbours, if they may bee succoured and relieved by our meanes. Yea we constantly avouch that the more in wisedome & discretion we employ that way, the greater treasure wee lay vp in the safest place not onlie to our owne best gaine, but also to the greatest commoditie of our children. And as for thole which haue no children at al, there is no doubt but that the more is required at their hāds to be emploied to the benefit of other, if they wil shew their fidelitie to him, whose bailifses they are in al that they possesse, and bee esteemed of him as his faithful servants. And yet here it is to be remembred, that liberality is but one duty amōg many, that are required in the commandements of God: it is but one branch among manie other also, that are to spring out of vs, if we wil bee good and fruitfull trees: it is but parte of that seruice that we must performe vnto God, if we wilbe acknowledged of him for his faithful seruants. Neither must we esteeme him to be a good christian, albeit the world like never so well of him, who is a swearer, drunkard, or whoremaster, if so bee he be a good almes man, and careth not who eateth of his meate: as if this were a cloake to couer al faultes, and a sufficient amends for al sinnes: for this is but a counterfeit & a shadow of liberality, it is not true liberality indeede. For shee is not an whore, but a chaste matrone: shee vieth not to forte her selfe with such base companions: shee forteth her selfe only with her princely peeres, and keepeth compa-

Liberality
no fitt
cloake to
cover sinne

The Epistle

panie with all the residue of divine and heauenly vertues. Neither doth her beauty so much consist in the great glorie of the outward work that is wrought, as in the readines and willingnes of the minde of the givuer : seeing not many rich,noble,& mighty are effectually cal'd, but the poore base & weake of this world which are more glorious within with spiritual graces,then beautified with the shew and pompe of outward works. And yet whereas God hath denied mercy to no state or condition , those which are cal'd being rich and noble must know, that the more that is given vnto them, the more shal be required at their hands: and that they that lowe sparingly shal reape sparingly:and seeing that God is so liberal and bountiful in all respectes towardes them,they ought to be liberal and bountiful for his sake , especially towards his sincere & faithful servants. that so their Lord & Master may say vnto them, *goe too yee good and faithfull servants, ye haue bin faithful in a little, I wil make you Lordes over much*, enter yee into the joy of the Lord. And againe *Come yee blessed of my father inherit the kingdome prepared for you from the beginning of the world: for I was hungry and yee fedde me.* Wherfore to conclude, it is evident in part by those things which haue bin hitherto delivered, that our doctrine of the Gospel is no provocation to sin, and that our life is not vtterly void of the exercise of all good workes: for then wee should haue greatly provoked the Lord to haue pulled downe the hedge of this our vineyard, and to haue remoued his candlesticke out of the midst of vs. But blessed be the Lord, the wal of this our vineyard stādeth as yet, the bright candle of the sound doctrine of faith and good works burneth in the candlesticke of this our Church of England', the which is lōg since put out in the Church of Rome: and therfore howloever they
greatly

to the Reader.

greatly boast of the workes of light, there can indeede a-
bound among them nothing but the vnfruitfull workes of
the kingdome of darknes. The which I beseech thole due-
ly to consider of, who among them belong to the number
of Gods elect, that so vnto them in all holy humilitie and
godly sinceritie taking a due view of the doctrine of light,
god may shew so much mercy, as to lighte the eies of their
spiritual vnderstanding, and so tranllate them out of the
kingdome of darkenes into the kingdome of light. The
which thing (I beseech thee Christian Reader) to helpe
forward with thy devout and daylie praiers vnto God; es-
pecially that the cadlelicke of this our Church may stand
stedfast and vnremoved vnto the worldes end, that Gods
glorie may more and more be manifested in all the quar-
ters and corners of this little lland, and many children in
all succeeding ages may heere be continually begotten &
borne vnto God. *Amen. Amen.*

Thine in the Lord
JOHN TERRIE.

The summe of two of the most principall
pointes of this second part contained
in this short prayer.

Conforme vs, O Lord, to thy wil: and then wil thou what-
soever thou wilt; give vs a true tast of the sweetenes of
thy loue in Christ: and then let all other thinges be either
sweete or sowre vnto vs, as thou seest it to be best for
vs in thine heavenly wisedome.

THE SECOND PART, of the triall of truthe.

I

The pearle of truthe is so precious, and the treasure thereto so inestimable, that God himselfe not only makeith challenge thereto to be the author thereof, but also taketh it vnto himselfe as one of his titles of highest honour. For as it is brāded as a note of infamy in the foreheade of the Devill, that he is a lying spirit and a spirit of error, yea that hee is *a lyar and* Ioh 8.44.

the father of lies: so it is an honorable title wherewith Gods name is sanctified: *God is true, and every man a lyar*: and that as nothing is more possible to man then to lie, so nothing is more impossible to God. Neither is it a smal dignity vnto our Saviour Christ that he is called by the name of *truth* and his spirit is said to be *the spirit of truth*: and that it is testified of him, that one of the principal causes why he came downe from the father was, that hee might bear *witness to the truth*: and why he ascended againe vp to the father, even that he might send downe his spirit vpon his Apostles to lead them into all *truth*: and by the voice of *truth* to gather to himselfe a church and congregation, which should be a lover, embracer, maintainer, and *pillar of truth*. For all such as Christ would haue to be saued, hee would haue them come thereto by *the knowledge of the truth*. And therfore he sendeth vnto them the light of his word, & causeth them with all constancy to embrace the same, whereby they are enabled to know *the truth*, and *the truth doth make them free*: Free from the slavery of sinne and Satan, & from all the powers of the kingdome of darknes: and the same *truth doth sanctifie them*, being before polluted with blind infidelity and ignorance of God, and so maketh them fellowe citizens of the Saintes, and enrolleth them into the Lords family. So then the faulthful embracing & professing of the *truth*, being the bādes of our communion & fellowship with God, and an assured note of the Lords people: no marvaile though all nations of the earth, of what profession soever they be, be they Pagans, Turks, Iewes, or Heretikes, make so bold a claime to the possession of *truth*, and be Rom.3.4.
Heb.4.18.
Ioh.14.6.&
17.
Ioh.18.37.
Ioh.16.19.
1.Tim.3.15
1.Tim.3.4.
Ioh.8.33.
Ioh.17.17.

THE TRIAL OF TRUTH.

The greatest chalengers are not the rightest owners of truth. The testimony of God is the best evidence for truth.

be at open defiance with al other, which wil not yeld vnto their pretended title. And yet there is but one *truthe* & one *faith*, which is the sure anchor of our hope in God, & the direct way vnto his heavenly kingdome. Neither are they sealed of the possession therof, who make the stoutest claime and chalenge thereto, and seeme to be most earnest in the defence of the same, but rather such as can shew it for the best evidence.

Now the best evidece for truth is the testimony of God, who is onely true, and cannot lie, who cannot erre & be deceiued himself, or in any wise deceiue others. And this is acknowledged by all: as it may appear by the pretence made by the autors and inventors of every devotion; who haue fained either conference with some God or goddesse, or some revelation from some divine power to get the greater credit to their profession. So deale Numas among the Romans, Licurgus amog the Lacedemonians, and Solon among the Athenians. The *truthe* is that God who dwel-

2. Tim. 4.26. Lett in a light that no man can approach vnto, whom no man hath seene nor can see, whose voice is so terrible and glorious that no man can hear it and live, who is onely knownen vnto himselfe, and who onely knoweth what is *truthe* & what belongeth to his owne worshippe and service, hath revealed his wil vnto his faithfull servants, and hath made them his penmen and scribes, and as it were the publike notaries of his heavenly wisedome. And these publike notaries we that be Christians beleue not to be Solon, Lygurgus, Numa, Mahomet, or the like: but the Prophets Apostles, and Evangelistes, even the penmen and scribes of the word of God contained in the booke of the olde and newe testamēt.

The penmen of the booke of the olde & newe testament are the onelie sure and infallible witnessies of truth.

For as for those lawgiuers among the heathē, it is acknowledged that they were great learned and politike men, as being trained vp in those artes and sciences, which did florish in those ages wherein they liued, wherby they were enabled to set down many wary and skilfull rules for the better managing of humane affaires. But as for the most of our Prophets & Apostles they were simple and ignorant men, brought vp not in famous places and schooles of learning, but in meane, poore, and base occupations: and therefore the divine knowledge of all heavenly wisedome, wherewithal they were endued most plentifully, must needs be

THE TRIAL OF TRUTH.

3

extraordinarily derived vpon them from God himselfe the fountaine and wel-spring of all wisedome (leeing they obtained not the same by any ordinary meanes:) and the miraculous gifte of tongues bestowed vpon them, whereby they were enabled in all languages to open to all nations the wonderfull works of God, could not proceede but frō him who is the author of all languages and tongues: as likewise the quicke and speedy prevailing of this heavenly doctrine, & the strong & effectual working therof in the harts of the faithful, which made them yong & old most desirous to testifie their exceeding great loue to the same with the shedding of their dearest blood, doth manifestly convince it to be the most mighty & powerfull word of the most mighty & powerful God. Now as the persons, from whom the bookees of the olde & new testament proceeded, & by whom the doctrine thereof was so louingly embraced, declare them to be divine, so doth the matter also in them contained. For where are the deformities of all iniquities and sinnes so lively drawen forth & sette out in their coloures, to moue to a through dislike and hatred of them, and to vnsained repentance and amendment of life, as they are described in these divine bookees? And where else may we find such a gratiouse mediator to reconcile vs to God, so great a pice given for the purchase of the kingdome of heaven, so ample and full a satisfaction for the discharge of al our finnes, such a soveraigne salve for the curing of al our maladies, such an effectuall meanes to relieve our distressed consciences, and to secure vs of the loue and favour of God, as are offered vnto vs in the holie scripturees? And wheras the penmen of these holy bookees lived in diverse ages & countries, doth not the perfect cōsent & agreement of their precepts and instructions manifestly declare by whom they were directed, even by him who is alwaies one, and the same, never differing or disagreeing from himselfe? So doth the perfect accomplishment of so many strange predictions fore tolde so many ages before they cam to passe, evidently cōvince, that these bookees proceeded frō him, vnto whō only were known al his own decrees & works before the foudatiō of the world was Veritas dolo. Lastly the perfect purity & holines of all points offaith set cendo sua- down in these bookees, & that absolute equity & righteousnes of det. Tertul. cōc. Valēt, all

THE TRIAL OF TRUTH.

Deut. 4. 8.

all the precepts of piety and godlines therein contained doeth plainly declare also, that they proceeded from the holy of holies, euen from him whose wil is the rule of all equity and righteousness. So that Moses the first penman of this holy write mighte worthely make this challenge before al the world; *What nation is so great that hath lawes for righteouness, as is all this law, that I have set before thee this day.*

Holy doctrine sincerely embrased can not bring forth but an holycōversation. or that which is all one: a true faith canot be separated from true loue.

2. Cor. 13. 3.

3. Cor. 1. 24

Neither yet doth the holines only of the doctrine contained in these holy bookees declare that they proceeded from the holie of holies, but also that holines that is wrought in the harts & consciences of all the sincere embracers therof, albeit they were before most impure and vnholie. And therefore the Apostle Saint Paule, when among the Corinthians some called his doctrine in question whether it was of God, and his Apostleship whether it were of Christ, appealeth vnto the fruit & effect therof wrought in the harts and consciences of such as were effectually called among them, and converted vnto the faith of Christ; who being before defiled with sin, odious before God, and the children of wrath, were by his ministery regenerated, and sanctified, and so made the children of God. What (saith the Apostle) *seek ye as yet experiance of Christ speaking in me, and whether my doctrin be of him or no, seeing Christ thereby was not weake but my body my soule,* working most powerfully your conversion and salvation, &c. 3. he leaveth to the false Apostles letters of commendations from others, for that they had little or nothing in themselues worthy of iust and due commendation: but as for my selfe (faith he) *you are mine epistle and letters commendatory, in that by my ministery you haue received the gospell written in your harts, which is the power of God to salvation to all them believeth.* For albeit the doctrine of the croesse of Christ be a stumbling block to the lerne and scorne to the Grecian, yet to them that are called, it is the power of God and the wisedome of God: yea it is mighty through God casting downe holdes, & bringing vnder every high thing, and subduing it vnto the obedience of the faith of Christ: it subverteth all the power of the kingdome of darknesse, and enableth vs to tread Satan vnder our feet. And what may the dauncing of trees at the sweet melody of the harpe of Orpheus more fitly resemble, then the relict-

THE TRIAL OF TRUTH.

5

telenting of mens hearts as hard as oake at the divine and heauely instructions of wisedome? And what may better bee signified by his bringing of his wife from hell with his harmony, then the drawing of men out of the slavery of sinne, death, and hel by the power and efficacy of the word of God? And verily as *Faerie* and *Calypso*, that is, the world plaieth the witch, and by the inchauntements and sorceries of her impure and corrupt doctrine turneth men into hogges and dogges: so on the contrary side, the holy doctrine of Christ beeinge sincerely embrased vnlooseth all the enchantments of this bewitching world, and turneth hogs, dogs, beares and wolves into men, by causing them to lay aside their vncleane and brutish natures, and put on the condition of men, yea of men of God, that is, of sanctified & holy men. The which strange and wonderfull metamorphosis, and turning of men in shape and nature, but beasts in quality & conditiō, into the quantity and condition of sanctified men, by the most mighty operation of the worde of Christ, was most plainly foretolde by the prophet Isay. *The Wolfe* (saith he) *shall dwell with the Lamb*, and *the Leoparde shall lie with the Kidde*, and *the Calfe and the Lion*, and *the fass beast shall feede togither*, and *a little childe shall lead them*: and *the Cow* and *the Beare shall feede*, and *their young ones shall lie togither*, and *the Lyon shall eat straw like the bullocke*: or *the sucking childe shall play upon the hole of the aspe*, and *the weasell childe shall put his hande into the cockatrice hole*: where *shall none hurt or destroy in all the mount of mine holynesse*: for *the earth shall be full of the knowledge of the Lords*, as *the waters cover the sea*. Behold then the great power of the most holy doctrine of God, which altreth such as are savage and hurtful, as the most fierce and venomous beasts, and maketh the meeke, milde, and gentle, devoted to the maintenance of the common society, and of the publike benefite and good of mankind. And hereof it is, that Lactantius is bold to make this challenge: *Give me* Laft. li 3. c. *(saith he)* *a wrathfull man, and a slanderer*, *and one that is of unbridled affections*, 16. divin. Instut. *and with a few words of God I will make him as meeke as a lamb*: *give me a greedy and covetous pinchpenny*, *and I will make him liberall*, *giving out his money by whole handfuls*: *give me one that is afraid of griefe and death*, *and he shall presently conserue the gallows, the fire, and the bull of Phalaris also*: *give me a lepidomous and an adulterous*

THE TRIAL OF TRUTH.

Companions; & shon foalz see him straightwayes sober, chaste, and continent: give me a cruell bloodthirsty person, and presently his fury shall bee turned into mercy: give me an unius person, an unwise and a sinner, and by and by bee shall be made iust, prudent, and innocent: nay one wafting all his malice shall be cleansed. Such is the force of the divine wi: do me, that it being once admitted into the hart of man, it wil at once dispossesse folly the mother of all transgressions.

To the effecting whereof there is no neede of a fee, booke, or watchings, they are wrought freely, easilly, and speedely, so that our eares be open, and our harts thirst after wisedome. Let no man stand in doubt: for wee sette not out to saile the droppes of raine or the Sunshine: the full and plentifull fountaine of God lyeth open to all, and this heavenly light doth rise to every one that hath his eies open to behould the same. And indeede the word of weake and mortall men is weake and of small force and vertue: but the doctrine of the mighty, powerfull, and immortall God is mighty in operation and sharper then any two edged sword, it pearceth even into our inward man, and begetteth in it an immortall life. The Law of he Lord is perfect and converteth the soules and therfore the divine vertue and power thereof may be discerned by the divine effect that is wrought thereby. For as evill words breed evill manners, and corrupt doctrine a corrupt conversation, so good words bring forth good manners, and holie doctrine an holy conversation. Beware (saith our Saviour Math. 7.15.) of false Prophets which come unto you in sheepes cloathing, but inwardly are raving wolnes, yea shall know them by their fruities. In the which words albeit in the judgment both of olde and new writers, by the fruities, whereby false Prophets are to be discerned, are meant their corrupt opinions and doctrines (for that opinions & sayings alwel as doings, be they good or badde, are the effects & fruits of good and badde men:) yet for that also that doctrine not delivered to others, but first conceaved by our selues, is not the fruite, but the cause of faith; and faith engendred by sound doctrine engraffeth vs into Christ, and so maketh vs good trees bringing forth good workes as good fruit: and faith proceeding from evill doctrine, bringeth forth evill workes, as evill fruit, wee will be contented at this time to understand also by fruits, wherby

THE TRIAL OF TRVTH.

7

by false prophets are to be discerned, their evill and vngodly
 workes: Especially if it bee added that workes are no otherwile
 knownen to be good or badde, then as they agree or disagree frō
 the precepts and rules of good works which are delivered in the
 canonickall scripture. For that is the most exact canon and rule
 whereby wee must trie both our faith and our workes, and that
 faith and workes are onely to be approved, which are agreeable
 and consonant thereto. And vnlesse wee keepe our selues most
 carefully to the triall of this iudge, wee may easily bee deceived
 with probabilities and shewes. For according vnto the admoni-
 tion of our Saviour set downe in the former rule, false prophēts
 which inwardly are ravening wolves may bee attired in sheepe's
 cloathing, that is, may haue an outward shewe both of a sounde
 faith, and also of an holy and godly life. For the Devill is a most
 cunning counterfeite, and the skilfullest Ape that ever was. He
 can alleage scripture and the holy word of God to draw vs from
 that pure doctrine of that holy word: and hee can turne himselfe
 into an angel of light, and make his ministers to appeare to bee
 the children of light, and furnish them with the outward shewe
 of the workes of light: yea he can imitate the miraculous workes
 and wonders of God, to perswade the world that God himselfe
 by his omnipotent & almighty power doth giue testimony vnto
 his lies. The which thing is so much the more carefully to bee
 considered of vs, for that wee are fallen into these latter daies
 wherein experiance hath taught vs that to be true, which vvas
 foretolde by Iſidore & Gregory: that is, that the true Church of
 Christ shoulde want the glorious power of working of miracles
 before the comming of Antichrist, that he might the more freely
 and without controylment persecute her as a base abiet: & that
 Antichrist shoulde come himselfe not onely with ſtrange signes
 and wonders to gette the greater credit and admiration, but also
 with a certayne shew of holines, that both the lightnes of there-
 probate might be detected, that are ſoone carried away with evey-
 ry shew, and also that the patience and stayednes of the faithfull
 might be made manifest, who will embrace the truth, albeit it be
 not garnished with outward shewes, and ſette themſelues againſt
 falſhood and lies, although they be never ſo much beautified &

See M. Fox
vol. I. fol.
418.

8 THE TRIAL OF TRUTH.

adorned with the same

Heerein then is cōmended vnto vs one speciall point of Christian wisedome:that as Christ, who was endued with the spirit of wisedome aboue measure, iudgeth not according to the sight of the eies, nor reproveth according to the hearing of the eares, but iudgeth righteously: & as God himselfe looketh not on the outward appearance, but behouldeth the heart, so doth the wise and prudent Christian also. He iudgeth of the workes of man not according vnto the glorious shewe of the outward action , but according vnto the pure sincerity of the inward intention , neither doth hee so much respect the worke done , as the manner wherby it is done. For as the Philosopher can teach vs, he is not a iust man that doth iust actions, but he that doth them after a iust māner: & as the schoolmē haue taught, God is not a rewarder of nownes, but of adverbes , that is , God rewardeth not the deeds that are barely iust, but such as are done iustly. For a iust deed performed, but not iustly, is a iust deede in shewe, but not in substance. Now iust deedes onely in shewe and not in substance may bee founde in false Prophets and seducing Heretiques: yea they shall be found in the Heretiques of these last times, who shall haue a shewe of godlines, but shal deny the power thereof. And verche such as are open offendors & notorious malefactors can hardly perswade others to like of that doctrine which themselues profess, whatsoever it be: but such as are in outward appearance of an holy life and conversation may greatly prevale and do much mischiefe, if that they be teachers of falsehood and lies, and of erroneous and heretical doctrines . And this the Devill knoweth right well, and therfore oftentimes maketh his ministers to seeme to be of an heavenly and Angelical cōversation , that so he may by this meanes more easily bring in his divelish errors . And hath not our Saviour tolde vs, *that the children of this world are wiser in their generation then the children of light?* And doth not experience it selfe teach vs, that they are not onely more painfull & industrious compassing sea and land to make one of their profession, but also more beneficial and bountifull , giuing away their goodes and treasures, and robbing themselues and theirs of their most pretious and costly jewelst to make a golden calfe , or some other

If.a.11.3.
1-Sam.16.7.

Good
workes in
shew are
not alwaies
good
workes in
deede, but
sometimes
evill and
what i. the
caule ther-
of? nor the
worke it
selfe, but
the māner
of doing of
doing of it
maketh it
faulty. Aug.
de doct.
Christ l.3.
c.12.
2. Tim.3.5.
The shewe
of good
workes may
be greater
among Hy-
pocrites,
Heretiques
and the ve-
ry Infidels,
then amōg
sound and
sincere
Christians.
Luke 16.8.
Mat.23.15.
Exod.32.24.

THE TRIAL OF TRUTH.

9

other the like Idol? The Apostle Saint Paule hath testified that
the Heretiques of these last times shall *forbide marriage and command to abstaine from meat in hypocrisy*, that so they might seeme
very abstemious and chait, and of a most severe and straite life.
And Chrysostome hath witnessed likewise of them, that they Chrysost.
shall haue a greater shewe of abstinence and continency, then in mathe.
shall be found among the true Christians. And is it not recorded hom.49.
of The very Turkes, that such as are of their religious orders vse
wonderfull austerity and rigour in punishing their owne bodies,
that so they might seeme great mortified men? And did not Baals
Priestes vle to launce themselves vvit kniues, vntill they vvere
goated in their owne blood? But what doe I speake of rigorous
discipline found among Turkes, Heretiques &, Idolators? Were
there not among the heathen themselves as notable examples for
the exercise of all manner of civill duties, as ever were found a-
mong any Christians? Was not Aristides most famous for iustice,
Socrates for sobriety, Appius Claudius for fidelity, Fabritius for
abstinence, Scævola for courage, Cato for severity, Cimon the
Athenian for liberality? Of whom it is recorded that he tooke a-
way the mounds and fences from his groundes, that the stran-
ger and poore might take what fruite they would to refresh and
satissie themselves therewithall: besides he prepared a large sup-
per ordinarily, to the which any poore man might come and re-
ceiuе sustenance: and if he mette any auncient citizen in ragged
and torne attire, he commauded one or other of his followvers
to chaunge his apparell with him: and of his retinue that accom-
panied him, some carried large summes of mony, that if they mette
with any honest poore man they might giue vnto him all that he
needed. And yet vwhat vvere all these so glorious and goodly
workes, but bare shadowes & counterfeites of vertuous actions,
rather then vertuous actions indeede? Yea what were they but
beautiful sinnes? And as for the parties themselves, shal we ther-
fore esteeme them to haue beene good trees, for that they had
such an outward shew of good fruite? Surely the spirit of truth
doth testifie of vs, that we are all by nature brambles, briers, & wild
shunes, vntill we be grafted into the *true olive*. Nowe it is faith that
doth graffe vs into the *true olive*, as infidelity doth breake vs of.
Plut. in vita
Cimonis,
Splendida:
peccata.
The best
workes of
the vnfait
full are no
better then
sinnes.
Rom.11.30

With-

Without faith then we are no better then brambles, briars, and
 Math. 7. 16. wilde olives. And what? *Doth men gather grapes of thornes, & figges
 of briars?* Or doth the wilde olive bring forth a kinde and natural
 olive? Wherfore all these before named so famous and worthy
 personages in the eies of flesh & bloud, for al their glorious shew
 Ephes. 5. 12. of goodly fruite, living without faith, vmboss Christ, vmboss God, be-
ing aliens from the common wealth of Israel and from the covenants
 Luke 13. 7. of grace, must needs vndergoe that heavy but iust sentence of
 Math. 3. 10. *Cumber they the grounde?* And againe: *Now is the axe laide unto the
 roote of the tree: therefore every tree that bringeth not forth good fruite
 is hewen downe and cast into the fire.* For if I give al my goods to the poore,
 1 Cor. 13. 3. and haue not loue, it profiteth me nothing: that is, if this liberall fact of
 mine proceede not from a sincere & harty affection to the good
 of my neighbour, as likevise if this harty affection towarde my
 neighbour come not from a sincere loue towarde God, vwho is
 loued for himselfe, and in whom also I love my neighbour, yea if
 this my loue towarde God flow not from his loue in Christ to-
 wards me, embraced and apprehended by a true and lively faith,
 all this my releeving of the poore cannot releeue my selfe, and all
 this my mercy toward the needy cannot be a meanes to convey
 over vnto me the Lordes mercy. For vntesse all my goodnes be
 after this manner derived from God the onely fountaine of all
 goodnes, well it may vnto men seeme to be goodnes, yet it shall
 not haue his allowance from God,

But now let vs returne againe vnto our Saviours rule: *Beware
 of false Prophets which come unto you in sheepe's cloathing, but inwardly
 are ravening wolves: ye shall know them by their frutes.* True teachers,
 which with their harts sincerely embrace that holesome doctrine
 which they profess with their mouthes, together with their faith
 full disciples and schollers, are as trees planted in the paradise of
 God, and watered with the pure streames of the river of the wa-
 ter of life that floweth throughout the paradise of God, and so
 receiving the blessing of God doe thereby bring forth fruit good
 in truth and substance, and not in shewe onely or outward ap-
 pearance: whereas false teachers as bastard plantes setled in the
 wildernes of this barren and vnfruitful world, and wette with the

THE TRIAL OF TRVTH.

ii

venemous drops of the infected and deadly puddles of humane devices and dreames , doe thereby bring forth fruit sometimes holesome and good in shew, but never in substance. For an infected fountaine cannot yeeld forth holesome water: neither can a corrupte faith bring forth an vncorrupt life. For the mind and vnnderstanding are the leaders and guides vnto the will and the affections : and therefore if they be misledde with falsehood & errour, and wander and goe astray in the bye pathes of impiety & vngodlynes , howe can they direct the will and affections in the right way of piety and godlynes? Verily vnto whomsoever God in his iustice hath denied the knowledge of the groundes and principles of a sounde faith, to them also he doth deny the gift and blessing of an holy life : seeing that selfsame holy doctrine that is the cause of an holy faith is also the cause of an holy life, as it is made manifest in the fourth motiue. As on the contrary side vnto whom God in his mercy hath given the faithful acknowledging & embracing of the grounds and principles of a sounde faith vndoubtedly to them hee doeth likewise graunt the practicall knowledge of an holy life. For true faith and sincere loue, which are the mother and nurce of all good works¹, are as Hypocrates twinnes borne togither and living without separation : so that if one of them be strengthned, the other receiveth strength also, and if one of them be weakened the other is weakened: they go alwaies hand in hand and bee inseparable companions, and never breake company : giue entertainment to the one, & thou must giue entertainment to the other; shut the one of them out of thy dore, and the other will in no wise be thy guest, nor abide vwith thee the least moment of time. For albeit a bare & naked knowledge of the grounds of faith may be severed from the practise of a godly life, yet a faithfull embracing and a sincere rejoicing in them can never be idle and vnfruitfull, but alwaies is accompanied with good works, which give witnesse vnto the sincerity & soundnes of faith, and do sufficiently declare the holynesse of the doctrine from whence they proceede. Holy doctrine embraced but in shew and in hypocrisie may be vnfruitfull , but being sincerely received, it maketh good trees whiche cannot bee without good fruite . Now then this being evident that good workes are the infallible notes of a good faith, it remaineth that as in the for-

G

Qui non
facit boni
non credit
bonum.
mer

mer part of this treatise we declared that faith to be only sounde and catholike, which was agreeable to the grounds of faith more briefly abridged in the Apolitcs Creede, and set downe more at large in the canonickall scripture: so now we set downe those divine rules of an hqly life which are delivered in the same books, wherevnto we must frame all our works, if that wee desire to bee assured that they shall be allowed and approved of God.

Not our owne will
nor the wil
of any creature,
but the will of
God is the fountaine
and foundation
of all good
worke.

Peccatum
est iniquitatem.
To doe our
worke in
humble obedi-
ience
to the will
of God, to
serue and
please him
therein is a
sure signe
of a good
worke, and
of the true
service and
servant of
God.

Ioh.5.30.

Mat.12.50.

The proper cause of all good worke delivered vnto vs by the spirit of God in the canonical scripture, is a religious respect vnto the will of God in doing the same. For as rebellious disobedience against the will and commandement of God maketh an evill worke, so sincere obedience maketh a good. Even when the will of God is the motiue to induce vs to the performance of all our worke, when they are done in obedience vnto him as the duty and service which he requireth at our handes, yea when they are done also to this end and purpose, that therein we may serue him according vnto his owne will: then they are, without controve-
rie, his right & acceptable service, and further declare them, that so doe the same, to be his loyall and obedient servants. For how shal we know a loyall subiect to his prince, and a true and truely servant to his master, but by their care and labour to serue and please them in their ready obedience, to their willes and com-
mandements? even so we may soone know & discerne the loy-
all subiectes and the faithfull servants to the great Lord & master
of vs al, if that al our works are done to serue & please him & to
shew our cōformity to his wil. Vpon this ground did our Saviour
Christ himselfe iustifie & make good all his owne proceedings.
*I can doe nothing (saith hee) of my selfe, as I beare I judge, and my
judgment is iust, because I seeke not mine owne will, but the will of the
father that sent mee.* So we that are Christians, if we desire to haue
our worke holy and good, wee must learne by the ensample of
our master Christ in none of them to seeke our owne will, and to
walke in our owne waies, but alwaies to haue our eies bent vpon
him, who hath sett out vnto vs our limites & boundes. The which
thing if we sincerely performe, we shal be as deare vnto our bles-
sed favourer, as if we were his brother or mother: For who (saith he) is
my brother and mother? Behould be that doth the will of say father which

THE TRIAL OF TRUTH.

13

is in heaven, the same is my sister, brother and mother. And whom will he admittē vnto the kingdome of heavē? Not every one (saith he) Mat.7.21. that faith vnto me Lord, Lord, so I'll enter into the kingdome of heavē, but hee that doth the w̄ll of my father whic̄h is in heaven. And verely if Gods will be deare to vs, we our selues shall be deare vnto him: if we bee e. refull to fulfill his will, he will bee carefull to fulfill our will: if we endevour to please him, he will endevour to please vs: if we be ready to performe all that is in his hart, he will be readie to performe all that is in our hart, yea he will giue vs more then we can wish or desire. The cause of our blessednes is our commu-

The cause
of our bles-
sednes is
our comu-
nion with
God.

True bles-
sednes is
our con-
formity to
God.

Gods will,

wisedome is our wisedome, and Gods will our will, & Gods pleasure our pleasure, when the faith that God commendeth is our faith, and the workes that he commandeth re our workes, when we haue vnfaidely sought to conforme our selues wholly to the most exact rule of the Lords will, & to be holy as he is holy, then doe we see as in a mirrour the glory of the Lord with open face, and are changed into the same Image from glory to glory as by the spirit of God. For as sinne is our greatest wretchednesse because it maketh vs most vnlike vnto God the holie of holies, & most like vnto the devill that uncleane and impure spirit: even so true sanctitie is our greatest glory, because it maketh vs most like vnto the Lord of glory. Seeing then our workes are right which are squared out by the squier of Gods will, seeing our seruing of God according vnto his owne pleasure is his wellpleasing and acceptable service, yea seeing our conformity to the will of God is our greatest blessednes, it is no marvaile that the spirit of God, who is of his most privy and secret counsell, doth often vrge in directermest this will of God as a most strong and effectual motiue and inducement, to perswade vs thereby vnto the carefull & diligent

3. Cor. 3.18

Sinne ma-
keth a peo-
ple miserab-
le.

THE TRIAL OF TRUTH.

1.Thef.4.3. performance of all good works. *This is the will of God (saith the Apostle) even your sanctification; that every one knowe how to possess his vessel in holines and honour, and not in the lustes of concupiscence as do the Gentiles which knowe not God.* As if hee had saide: your sanctification and your possessing of your vessels in holines and honour, is the thing that God willetteth and cominaundeth; and therefore yee ought most religiously to embrace the same to testifie
 1.Thef.5.16 your obedience to his will. And againe: *Reioice evermore, pray continually, in all thinges give iubanches; for this is the will of God our Christ Jesus towardes you.* So the Apostle St. Peter exhorting them, to whom he wrote, to repentance and amendment of life, telleth them that it is sufficient, that before they were called to the knowledge of the will of God, they had spent the time past of their life after the lustes of the Gentiles: *now (saith he) as much time as remaneth for vs to live in the flesh, we must live not after the lustes of men, but after the will of God.*

1.Pet.4.2.

And if we would further be instructed in what workes especially it is the will and pleasure of God to haue vs employed, they are the workes of the morall and not of the ceremoniall law. *Sacrifice and offering (saith the Prophet) thou wouldest not haue, but mine ears hast thou opened; Burnis offerings and sacrifice for sin hast thou not required, then saide I, Loe I come: In the volume of thy booke it is written of me, that I shoulde doe thy will o' my God, I am content to do it, yea thy law is in mine hart.* The which performing of the Lords will, rather then the offring of many sacrifices, being the principal part of the service of God, as it was in some measure done by David a princall man among the Lords servants, and a type and figure of our Saviour Christ, so it was most perfectly performed by our Saviour himselfe the accomplishment of all types and figures, as the Apostle testifieth Heb.10. For albeit the curse and condamnation that was laide vpon him in respect of our sinnes was most heavy and grievous vnto his flesh, & caused him to pray againe & againe, *Father if it be possible, let this cuppe passe from me: yet for that he knew full well, that he therefore came into the worlde to drinke most deeplye of this bitter cuppe, & that by his fathers appointment and will, therfore he did most willingly submitte himselfe matth.26.39 thereto saying, *not as I will, but as thou will; not my will, but thine be ful-**

THE TRIAL OF TRVTH.

15

fulfilled therein. And so haue all the lively members of Christ from the beginning of the world patiently endured the heavy burden of the croſſe being moved therunto vpon the ſame reaon. Whē the Lord had revealed to Samuell his moſt grievous judgments that he would execute vpon the house of Ely for the moſt outragious finnes of his lewde ſonneſ, howe doth old Elie prepare himſelſe to patience? It is the Lorde (ſaith hee) that hath thus ſpoken: *let him doe what ſeemeth good in his owne eies*, even what hee himſelſe willeth, and what pleaueth him beſt. So when wicked Abſalon had conſpired againſt his owne father David, and had forced him to ſlie out of Ieruſalem the chiefe ſeate and city of his kingdomme, howe is David furnished for the patient enduring of this croſſe: *If (ſaith he) I ſhall finde favour in the ſight of the Lorde, be we ill bring me againſt: But if he ſay I haue no delgiht in thee, let him doe what ſeemeth good in his owne eies.* Likewise loþ the patterne of pa-tience when all manner of loſſes and croſſes came vpon him on an heape, what was it that moued him ſo patiently to endure the all? *Naked (ſaith he) came I out of my mothers womb, and naked maſt I returne thither againſt the Lorde giueth, and the Lorde taketh away, bleſſed be the name of the Lorde.* By the which enſamples wee haue to learne to frame our willes to the Lordes will, & to conforne our affections to his executions, and ſo to ſquare out our workes by his lawe, if we will haue our workes good, and our ſervice appro-ved, and our ſelues accepted as the Lordes faithfull ſervants.

1 Sam. 3. 18

2.52. 15.26

Job. 1.12.

All men by nature in the ordering of their liues and vvorkeſ would willingly ſerue themſelues, by following their owne good intentes and meaningeſ, and by walking after their owne eies: & the traditions of our elders and fathers, and the cuſtome of the multitude, and the commandments of great and mighty men, & of such as are ſeated in high dignitie and authority doe mightily ſway and prevaile with vs. And therfore if we will not ſuffer our ſelues to be miſlede in this matter of the greateſt moment of all other, it behoveth vs to harken moſt carefully to the counſel of the wiſe man: *Let thine eies (ſaith he) be holden to the right, and let thine eie liddes direc̄t the way before thee: ponder the park of thy ſteſte, and let all thy waies be ordered aright. Turne not to the right hand nor to the left, but reſraime thy ſteſte from evill:* That is, in theſe ſo weighty matters

G. 3.

that

THE TRIAL OF TRUTH.

that concerne the glory of God, and the salvation of thine owne
 soule, trust not other mens eies, nor follow thou other mens ex-
 samples, but looke thou thy selfe to thine own steps; and be thou
 assured that thou walke in all those waies which the Lorde thy
 Deut. 5.29. God hath commanded thee to walke in, and see that thou turne
 not either to the right hand or to the left, or walke one step out
 of these waies. All of vs with our great grandfather Adam, since
 he turned out of the right way of Gods commandements, haue
 wandered and gone astray in crooked pathes and daungerous
 waies, and doe still runne on hastyly and speedily therein, vntill
 the Lord of his great mercy doth open our eies, and giveth vs
 wise and vnderstanding harts to behold and to forsake our owne
 errours, and to returne into the waies of his commaundementes.
 The path of the iust is straight, for that the Lord doth direct his
 steps by taking from his eies the veile of folly and by giving him
 wisedome to walke warely and to forsake his own blind and per-
 verse waies, and to walke in the waies of vnderstanding & wise-
 dome. According vnto the most holesome counsell of the Ap-
 oster Saint Paule given to the Ephesians: Take heede (faith he) that
 yee walke circumspectly, not as unwise, but as wise, redeeming the time,
 because the daies are evill. We are altogether so corrupt and evil, &c
 so is the whole world besides, and wee are yet so puffed vp with
 selfeloue, and so blinded with our proud follies, that we mistake
 the broad way that leadeth to death, to be the straight way that
 leadeth to life, and we are growne so stiffe also in our owne most
 foolish conceipts, that we will not willingly take any advise and
 counsell to the contrary, or suffer our selues to be broken of our
 own wils. Therefore we haue great neede to be still remembered
 by the Apostle to take heed that we walke circumspectly, not as un-
 wise, but as wise, redeeming the time, because the daies are evill. And againe,
 be not unwise (to follow still your own foolish braines; but
 Verse. 17. be ye carefull) to understand what the will of the Lord is. And verely
 the Lordswaies must be our waies, and his will must bee our
 set pricke to aime at in all our workes, if that we haue a desire to
 hit the marke, and obtaine the best game. And therfore that this
 will of God might only be respected of vs, and might most effe-
 ctually worke in vs, it hath pleased the spirit of God in the holy
 scrip-

THE TRIAL OF TRUTH.

17

scripture given by divine inspiration to haue set downe fowre
principall motiues for the better effecting thereof; whereof
two concerne the matter it selfe, and two the author of this will.
For Gods wil is onely to direct vs in al our workes, first because
it is holy, just, and perfect: secondly for that it is onely acceptable
vnto God: thirdly because it is the wil of him, that onely hath so-
veraigne authority and power to rule over our consciences and
foules: fourthly and lastly for that it is his wil vnto whō wee owe
our selues, and al that we enjoy, as having received all from him,
and vnto whom our whole service is double due in respect of his
infinite and vnspeakeable blessings, most frankly and freely, and
yet most largely and bountifully bestowed vpon vs.

If then we wil bee assured to haue our workes good, wee must
haue our eies bent vpon the will of God, & that must most care-
fully be respected of vs: yea the holy, good, and perfect wil of God
must be the motiue and inducement vnto vs for the most willing
and ready performing of the same. The Apostle St. Paule hauing
sette downe in the former part of his Epistle to the Romans the
principles and groundes of our Christian faith, being in the latter
part thereof to deliver the doctrine of good workes, beginneth
that matter after this manner. *I beseech you (saith he) by the merci-
fulness of God, that you give vp your bodies a living sacrifice, holy, & accep-
table unto God, which is your reasonable serving of God.* And fashion not
your selues like unto this world, but be yee changed by the renewing of your
minde, that ye may prooue what is the good will of God, acceptable and per-
fect. In which wordes we may obserue these two pointes: first, in
what things the service of God consisteth, not in the sacrificeing
vp of vnreasonable beastes but in offering vp of our selues: (*for that
is our reasonable serving of God:*) secondly, who ought to be our di-
recters and guides in performing our service due vnto God, not
the customes or fashions of this world, nor the intents and divi-
ces of our owne harts, but *the good will of God, acceptable, and perfect.*
Wherby we are to learne, that if we wil be the approoved servants
of God, and haue our service allowed of him, we must haue *an inten-
tive eie to the Lords will, & make it the rule of all our works:*
yea if wee will be citizens with the saintes, and of the housholde
of God, and fellow servants with the Angels themselues, then as
they

1
2
3
4

The will of
God is to
be respe-
cted of vs
in doing
good
workes, for
that it is
holy good
& perfect.
Rom. 12. 1.

they stand prest & ready alwaies before God to attend his pleasure, and to performe his wi'll, so must wee also walke continually before God as in his eies & in his presence, presenting our selues vnto him in our dayly praiers, and still labouring by all meanes

Mat. 6.10. possible that his will may be done here by vs on earth, as it is in heauen by his holy Angels. When that kind of serving of God by the sacrificing of beasts was most in force, Samuel said vnto Saule who had transgressed the flat commandement and wil of God to offer, as he pretended, sacrifice to God : *Is God so well pleased with sacrifice as when the voice of the Lord is obeyed?* Beholde to obey is better than sacrifice, and to barken is better then the fat of Rammes. It is the highest degree of wisedome and goodnes, of himselfe to be able to conceiue that which is good : and the second degree is of such as knowing their own wants betake themselues to be wholy guided and ruled by those in whom dwelleth wisedome in abundance. Now perfect wisedome and goodnes dwelleth only in God, his will is most holy, just, and perfect, yea it is the most perfect rule of all holines and of all justice. Neither doth God will and commande things so much, for that they are just, lawfull, and good : but rather those things are therefore just, lawfull, & good, for that they are willed and commanded of God. When vpō occasion of this holy and comfortable doctrine of the gospell (*that the sinnes of the faythfull doe the more evidently set forth the mercy of God in Christ, in that he is of himselfe so good and so good vnto such, which are so and so unworthy in themselves*) obiection was made : If our unrighteousnes setteth forth the glory of Gods goodnes, then the Lord may seeme to be vnjust in punishing sinne, for that his glory is thereby the more furthered : the Apostle answereth by an exclamation or rather by a detestation saying, *God forbid: else how shalld God judge the world?* Seeing he is not a judge after the manner of mortal men, who being advanced to high estate do many times corruptly abuse their high authority ; but it is not so with God. For his being iudge of the world is not by birth, or election, or suite, or purchase, but by nature. For in that he is God & creator of all, hee is iudge of all: and his most vpright and vncorrupt will is the soveraigne rule of all righteousnes : and this is the extraordinary prerogative of this his most righteous will, that hee

1. Sam. 15. 22.

Rom. 3.5. can-

THE TRIAL OF TRVTH.

19

cannot possibly wil or comand any thing that is vnjust. So that if
 he comand the Israelites to borrow of the Aegyptians Jewels of silver
 & jewels of gold, & so to rob the Aegyptians, they may holdly do
 the same, and keepe those Jewels to their owne vles as his lawfull
 gifts, & as the pledges of his fatherly loue. If God comad Levy to
 consecrate his bands in blood, if he know not father, nor mother, bro-
 ther, nor friend, but execute the Lords vengeance without respect
 of persons, he shall receiuue a blessing for the same. So likewise if
 Abraham be commanded of God to kill holy & innocent I/ak
 his deare and only sonne, from whom was to proceed that holy seed
 in whom all the nations of the earth shoulde be blessed: if hee but
 intende in all humble obedience to the will and commandement
 of GOD to performe the same, GOD will so approue
 and like of him for it, that hee will in recompence thereof even
 vow and sweare his everlasting blessednes. Nay if the most holie
 but secret counsell of God, wherin he hath chosen some to eter-
 nall life before they were borne, yea before the foundatiō of the
 world was laid, and refused other, be called in question and con-
 demned also by the corrupt reason of mā, yet this is a sufficient
 iustification thereof vttered by the Lordes owne mouth: / exod.33.19
 will haue mercy on whom I will haue mercy, and I will haue compassion on
 whom I will haue compassion. Whervnto our Saviour also subscriveth
 saying; even so O fader; for so was it thy good pleasure. And the same
 plea is made likewise by the Apostle in the same case: he will haue Rom.9.18
 mercy on whom he will haue mercy, and whom he will be hardoneth.

But this secret wil of God is mainly improued by the Church
 of Rome, yea and flatly condemned of cruelty and tyranny. Nei-
 ther hath shee any better regard of the revealed will of God set
 downe in the sacred booke of the canonickall scripture. For shee
 hath presum'd to plucke downe out of the seate of highest iudg-
 ment the booke of God, in that tongue wherin it was penned by
 the speciell direction of Gods vn-erring spirite, & hath set vp in
 the place thereof a translation made without any speciell or ex-
 traordinary revelatiō, vnder the pretence of more & greater cor-
 ruptions crept into the one, the into the other. As if the Lord had
 not had the same care to preserue the truth in the booke penned
 by his owne publike registers and notaries, as in the translation
 of such an one, whose greatest praise canot be but this, to be their
 Not only
 the secret
 but also the
 revealed
 will of God
 is blasphem-
 ously de-
 faced by
 the church
 of Rome.
 voluntas
 signi.

THE TRIAL OF TRUTH.

faithful disciple and scholler. And as if the Lord had not had the same regard to keepe vnpolluted his owne divine and heavenly doctrine in the most pure fountaines and springs, as in the impure streames and rivers. And yet how doth shee also esteeme of the wil of God set downe by the pen of her translatour? Do not some of her deare children compare it to a nose of waxe and to a shipmans hose, which may be turned and wrested every way, and fit falsehood as wel as truth? And doth shee not charge it to bee shadowed with such obscurities & ambiguities, that the truth thereby cannot be cleared with out the light of an Interpreter, and the right faith cannot be found out without the helpe of the Pope & his counsels? Now is this to honour the Lordes will, and to reverence it as holy, pure, and perfect? Were that to be esteemed an holy, pure, and perfect will and testament of an earthly father, which is involved with such obscurities and ambiguities, that the children cannot vnderstād the legacy that is therin bequeathed vnto them, nor yet the duety that is required at their handes, but that they must still fall at variance and ods among themselues, & be ready still to go to law one with another, or at the least be driven continually to seeke to the lawyers for the opening and explaning of their manifold doubts? May not such a will be said to be at the least very vnadvisedly penned, and if it were done of set purpose, very wickedly also? Now the will and testament of our heauenly father was of set purpose pened by the spirit of god after that very manner as it is set downe in the booke of the old and new testament: and therefore in that the Church of Rome doth charge these bookees with such obscurities and ambiguities, that the children of God cannot vnderstand that heavenly legacie that is bequeathed vnto them therein, nor yet that duty that is required at their handes, but that they must needes be at variance and fall out about the same continually, vniessle they resorte continually vnto the decision of the Pope, and to the determinacion of his approved counsels for the dissolving of all their doubts and for the clearing of all their controversies: what else doth shee herein but most impiously charge the most holy, pure, and perfect wil and testament of our heavenly father not only to haue bin very vnadvisedly, but also to haue bin most wickedly?

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THE TRIAL OF TRUTH.

22

penned! But let God be true, and al men liars, as it is written: *that thou mightest be justified in thy words, & overcome whō shou art indged.* And let all the most glorious works of the children of pride be viterly condemned, for that they doe them not in most humble obedience to the most holy, pure, and perfect will of God: or that which is farre more heinous and impious, for that they are not ashamed in their booke published in the eies of all men thus to defame and slander that most holy, pure, and perfect will of the most holy, pure, and perfect God.

The second reason, why we should haue such a respectiue regard to the wil of God in doing our works, is for that what is confor-
mable to his will, cannot be but well-pleasing and acceptable to
himselfe. *Children (saith the Apostlie) obey your parents in all thinges:* for that is well-pleasing unto the Lord. So to Timothy: *I exhort ther-*
fore that first of all prayers, supplications, intercessions and giving of thāks
be made for all men, for kings, and for such as be in authority, *thatas usse*
may lead a quiet life in all godliness and honesty: for this is good and ac-
ceptable in the sight of God our Savior. So likewise to the Ephesians:
Ye were once darknes, but nowe yee are light in the Lord, walke as chil-
dren of the light, approving that whāch is wellpleasing unto the Lord. So
also the Apostle to the Hebrewes: *To do good, & to distribute forget-*
not, for with such sacrifices God is wellpleased. Now that which God
willetteth, that no doubt he liketh, and that which he himselfe com-
maundeth is assuredly wellpleasing and acceptable in his owne
eies. For if it bee a pleasure to a wise man when his counsell is ob-
eyed, and a grieve and corrosive when it is despised, & esteemed
vaine, and nothing worth: so it cannot be but wellpleasing vnto
him, in whom are hid al the treasures of wisdome & knowledge,
when his counsels are obeyed, and he cannot be but highly offe-
ded, when they are trodden vnder foote and lightly regarded.
When blind, blockish and sottish men shall so lightly esteeme of
the wisdome of God which hee hath made manifest in his owne
ordināces, that they shal imagine that they themselues cā invent
a better, or at the least as good a manner of serving of God as hee
himselfe hath ordained in his own word, what can be more odious
and abominable before God? As on the contrary side when
men ascribe that perfection of wisdome to the will and command-
ments

2
The will of
God is to
bee respe-
cted in do-
ing our
worke for
that it is ac-
ceptable &
wellplea-
sing to god.
Col. 3. 20.
1. Tim. 2. 3.
Eph. 5. 10.
Heb. 13. 16.

Placita
principum.

Ioh. 14. 15.
and 21.

Our loue
to God is
best shewed
in our obe-
dience to
his will ex-
pressed in
his owne
comman-
gements.

Col. 3. 23.

de nents of God , as that they full y perswade them selues that in them are contained his whole and entire worship and service, & therefore do busie themselves most carefullly about the fulfilling of the same , this their respect and obedience to the law of God cannot be but a most acceptable sacrifice vnto God . For as wee can no better please the prince, the by being careful to obey the princes pleasure: so we cannot better please God, nor testifie our loue better vnto him , then by our carefull keeping of his commandements. If yee loue me (saith our Saviour Christ) keepe my commandements. And againe he that hath my commandements & keepeth them, the same is he that loueth me : and he that loueth me so will be loved of my father , and I will loue him and shew my selfe vnto him. And againe if any man loue me, he will keepe my word, and my father will loue him, and we will come vnto him and dwell with him : he that loueth me not, keepeth not my worde. By the which so often repetition of one & the selfe same thing, so easily to be conceaved and to be born away at the first, our Sauior Christ would haue it throughly settled in our harts, that we cannot possibly do any thing that can please him better, the when we yeeld him that service which he himselfe hath comauanded. Now every true and. faithfull servant of God woulde most willingly doe vnto God that service which is most acceptable vnto him : and therefore hee ought most readlie to addresse himselfe to the carefull performance of all duties as are prescribed in the commandements of God. Subiects & servants ought to performe their civill duties to their magistrats and masters by yeielding obedience to their lawfull commandemēts: but yet being so done, they are to be esteemed but civil duties . But if they wil haue them to be religious duties also, then they must performe them in obedience not so much vnto men as vnto God, for that hee hath most straitly enioyned them to bee subiecte to those whom he hath placed over them. Servants (saith the Apostle) be obedient vnto them vwhich are your masters according to the flesh in all shinges, not with sise service, as men pleasers , but with singlans of heare, fearing God: and whatsover yee doe, doe it hartely as to the Lord, & not vnto men, knowing that of the Lord yee shall receive the inheritance: for yee serue the Lord Christ. By which words wee may learne, that servants yeielding their obedience to their bodily masters at the

come,

THE TRIAL OF TRUTH.

23

commandement of Christ, doe therein serue Christ; and therfore howsoever they are heere oftentimes very slenderly rewarded by their bodily masters, they shal be sure to bee well rewarded elsewhere by their master Christ. Verely it ought to bee a sufficient motiue vnto vs to be exercised in the commandementes of God, for that it is the holy and acceptable will of God that we shold so doe; and yet behould his great and endlesse goodnes, who applieth himselfe to our frailty and weakenes, not only by promising vnto vs all manner of blessings both spirituall and temporall thereby to allure vs also to the ready performance of that dutie, which shall be so liberally rewarded both in this life and in the life to come; but also by threatning vs with all plagues & punishments, that so he might force and compel vs to that, the omission and neglect whereof shall in the end be revenged with so great severity. Wherein the Lord dealeth with vs as a wise and carefull father dealeth with his deare childe; who while hee is young and wanterth discretion, sometimes vseth the terror yea the sharpe blowe of the rodde, and sometimes a fygge and an apple and the promise of a gay coate, the better thereby to nurture him and to traine him vp; but when he beginneth to be of yeeres & discretion, then he seeketh to make manifest vnto him his fatherly care and kindnes towrdes him, therby to possesse him with the loue of his dutie: the which thing when it is once wel perceived of the kinde and naturall childe, then he thinketh that he can never be careful inough by al meanes to please so careful & kind a father, he is greatly grieved with himselfe if any waie he offend him, hee is very much ashamed of his former childishnes, in that hee was readier to bee nurtured with a rodde and an apple, then with the due consideration of his fathers loue. So dealeth with vs the father of our spites, sometimes assaying to winne vs with his promises, and sometimes to terrifie vs with his threates; but when we are come to that discretion that we are able somewhat to discerne that dignitie of our high calling in Christ, & the great honour of our heavenly and celestiall adoption, he nothing doth preuale so much with vs, as the due consideration and admiration of the Lords great & endlesse mercies, which he hath already made manifest vnto vs. Then we begin to bee ashamed of our too much

The faithfull in some sort may re-spect both promises & threatenings, rewards and punyshments to stirre them vp to doe their dutyes: and all many times little ynowgh; but yet to doc the wil of their father and to please him, is the most principall motiu to stirre them vp to the ready performance of all good works.

THE TRIAL OF TRVTH.

childishnes, that we should still stand in neede either to bee as it were stil flattered or chidde, and would most willingly perwade our selues, that onely to please so loving and gracious a father ought to be a sufficient motiue of it selfe to induce vs to the careful performance of al duties.

And verely the kind and louing child of God, in doing those workes which are required at his handes, seeketh not so much to please men, or to profise himselfe, as he intendeth to serue and please God by being obedient to his wil: and he respecteth al other thinges no otherwise, then it standeth with the good likeing and wil of God, that he should respect and regard the same: Hee loueth God principally for Gods sake, & not for his own or anis others, to gaine any thing thereby to himselfe or to any other.

Bern.lib.de *The cause (faith an auncient father) of louing God is God, & the measure of louing him is without measure: God verelste (saith he) is not loued without reward, albeit he be to be loued without respect to the reward. For he louest God less then hee shoulde, that louethest any thing besides GOD. Wherefore if in doing good workes we principally respect praise & commendation among men, and to be honoured & magnified of the multitude for the same, or if wee principally regarde either the procuring of the Lordes temporall blessings heere in this life, or the purchasing of eternal glory in the life to come, then wee serue our selues and not the Lord, and loue our selues and not the Lord. And is he not to be accounted a slave that is forced to his duty for feare of the whippe, & an hireling that is drawen thereto in respect of his hire? Verely the sincere fervant of Christ embraceth godlines forit selfe, and honoureth God for his owne sake. If thou be a slave (saith Nazianzene) feare the whippe, and if thou bee an hireling expect thyne hire: but if also above these thou art a sonne, reverence God as thy Father: doe well for that it is an excellent thing to be obedient to thy father: and albeit there were no other thing to bee attained hereafter, yet this very thing will be a sufficient reward, to haue done that which is well pleasing to thy father. I haue applied my minde (saith David) to keepe thy commandementes even to the end. Some thinke (saith Ifidore Clarius) the woorde that signifiesth [to be ende], to signifie, for there warden: But (saith he) it is to seruite a bing and not worthy such a proper to gaine diligence to Gods commandementes for the reward and for the hope of*

Nazianz,
de sanct.
baptismo.

Psal.119.

THE TRIAL OF TRVTH.

25

of retribution, seeing for this one thing that we be created by him we saw never sat at his acbris: yea (saith he) we are bound to serue him vntill our whole munde, though hee had decreed to cast vs dovvre into hell fire, both for that we owe him, & for that our whole life is still sustainted by him. What must we not forfylke father and mother & al other earthly comfortes whatsoeuer , if that they hinder vs from following Christ? Must we not sacrifice vp to God our deere & only child, if he commaund vs: and not onely so, but also wish our selues rather to be accursed, then God any waies should be dishonoured? Surely we ought to loue God aboue all, and therefore aboue our selues: and wee ought to preferrre our peace with God before our peace with the world, and the smalleſt measure of grace & godlines, before the greatest store of all earthly treasures. For otherwise when these things begin to be taken from vs , our zeale to Gods service will ſoone bee cooled , as it is ſette forth vnto vs in the parable of the lower. For by the ſtony and thorny groundes ſuch being repreſented vnto vs that haue but a temporary faith, who albeit they reioice truely and vnfainedly in the Lord, & goe on cheerefully in his ſervice for a while, yet for that they doe not in ſincerity embrace the word of God, nor loue the Lord for the Lords ſake, but are moued especially vpō carnal reſpects to make profeſſion of the faith of Christ: therfore they continue not ſteadfast in their profeſſion, but being a little auſtaſted, are ſoone vanquished. Wheras the ſound and ſincere ſervants of Chriſt being repreſented vnto vs by the good grounde, for that in al ſincerite they embrace the word of God, and loue the Lord for the Lords ſake, they ſtill finding that in the Lord & in his word, whch doth moue them more and more to cleave therevnto , therefore are conſtant in their holy profeſſion, and can never be cleane remo ved from the ſervice of God. For these persons , for that with full purpose of hart they cleaue to the Lord , and in all ſincerity ſerue him, therfore his favour doth cleaue fast vnto them, and his conſtant loue and goodnes doth alwaies affiſt them & preſerve the in his feare. Wheras on the contrary ſide, al ſuch as in their workes pretending the Lords ſervice, doe indeeſe ſeekē their owne and not the Lords, in the end loſe all their owne and themſelues alſo, and are moſt iuſtly deprived at the laſt of their pretēded ſhew.

H 4.

of

Matth. 6.1. of the Lords service. And so our Saviour Christ told the hypocritical Pharisies, who seemed to be very rich in al good workes, that because their praiers and almes deedes were done to please me, and to winne fame and glory to themselues, and not to the Lord, therefore they w^rote to looke for no reward at the Lords handes.

Rom. 10.3. As St. Paule doth testifie also to the whole nation of the Iewes, that because they did performe the workes of the whole lawe, rather to iustifie them selues thereby, then to testifie their obedience to the good will and pleasure of God, therefore both themselues and also their workes were rejected of God. Wherefore the Apostle to the Hebrewes

Heb. 13.21. in the conclusion of his Epistle could not with a greater blessing vnto them then this, that the God of peace, which brings againe fr^m the dead our Lord Iesus Christ the great shepheard of the flocks by the blood of the everlasting testament, (sonde make them perfect in all good workes to doe his will, working in them) that which was pleasant in his sight strong Iesu Christ. whereby we may learne, that the perfection of al good workes is the respect had to the wil and pleasure of God in doing the same. Wherfore if we wil be fully assured that our workes are good and allowed of God, we must not therein serue our selues, and seeke our owne, by entending either our estimation before men, or our iustification before God: but in them wee must seeke those things which are Christes, intending, if not only yet principally at the least, to serue & please him, & to testifie our obediēce to his wil. What then may we judge of al the most gloriouſ works of the children of the Romish lynagogue, which are done principally to iustifie themselues before God, to make ſatisfaction for their owne ſins, to merite for themſelues the kingdome of heaven, and to releue the loules of their deare freindes being moſt miſerably tormented in purgatory fire? The which merite of their workes is in ſo great an account with them, & ſuch a principall motiue to al holy actions, that because we deny the ſame, & ascribe our whole iustification firſt and laſt onely to the merite of Chrifts death, and to the dignitie of his paſſion: therfore they charge vs to deny good workes, or at the leaſt greatly to di‐miſh the care and ſtudie of doing good workes. Yea ſome of the haue not beeene aſhamed to avouch, that if we be not iuſtified by our good workes, it were as good to play for naught as to worke for naught.

The chil‐
dren of the
church of
Rome doe
their workes
principally
to ſerue
themſelues
and to pro‐
cure their
own good,
and there‐
fore they
are no part
of Gods
ſervice.

A2

THE TRIAL OF TRUTH.

27

As if to doe good works, to testifie our obedience to the good will of GOD, and to serue and please him were nothing of nought. VVherefore it cannot otherwise bee, but that all their good works, howe glorious in shewe soever they bee, should bee disallowed of God and vtterly reiectet as things of nought.

The third reason why in the performing of all good works we ought to haue a speciall respect to the will of God is, for that hee is our only Lord that hath authority to rule over our consciences, and vnto whose supreame and soveraigne will wee owe all humble and dutifull obedience. This is one of the reasons that is al-leaged by God himselfe at the promulgation of his owne lawe to procure obedience to his commandements. *I am the Lorde thy God, &c. sbon shal bane none other Gods before me.* So likewise when he would haue reclaimed his people from those superstitions & Idolatries wherinto they were fallen by following the customes and orders of their forefathers, he proposeth vnto them the selfe same argument. *Yee shall not walke in the ordinances of your fathers, nor obserue their maners, nor desile your selues with their Idols: I am the Lorde your God, walke in my statutes, and keepe my iudgements, and doe them, and sanctifie my Sabbathes, and they shall bee a signe betweene me and you, that yee may knowe that I am the Lorde your God.* The caule of their falling away from God was the falling away frō his lawes, and the embracing of the decrees and customes of their forefathers: and the meanes of their recovery is the acknowledging of the Lordes supreme and soveraigne authority over them, and their humble submission vnto his statutes and lawes. And therefore in the prophecie of Jeremie the Lorde himselfe doeth most vehemently cry out vnto this backsliding generation: *O ye disobedient children turne againe (saith the Lorde) for I am your Lord.* And verily if it seeme vnto every man iust and reasonable that the eies of servantes shoulde looke to the bands of their masters, *Psal.123.2;* and the eies of maydens to the handes of their mistresses, then much more reason is it, that our eies shoulde waite and attende vpon the L O R D E our G O D, if that vvee vvill bee accepted of him as his faithfull seruaentes. *The Censure of the Gospell vvas enough to his fouldious, and his doo this*

The will of
God is to
be re-pe-
teted of vs
in all our
works, for
that he is
our only
spirituall
Lord who
hath auth-
ority to rule
over our
soules.

*Exod. 20.3.
Eze. 20.19.*

Jerem 3.14

Psal.123.2;

Mat.8.9.

THE TRIAL OF TRUTH.

was sufficient vnto his seruantes: and shall not the orders and i[n]junctions of the Lord of Lords and commander of al commi[n]ders make vs prest and willing to yeeld to him al humble & ready obediencē? Especially whereas he is our only Lord and lawe maker, who hath authority not only to impole lawes vpon our consciences, but also to revenge all contēmpt and disobedience, even with everlasting perdition both of body and soule. There is
 Iac. 4. 12.
 Eph. 4. 5.
 one lawgiver (saith S. James) who is able to save and to aestroy. There is one God (saith the Apostle) and one Lord. All other Lords here among men haue no lawfull authority but from him: for they are but his Lieutenants and deputies, and therefore must not goe beyond their commission in making statutes and imposing lawes no not vpon their owne subiects. Concerning the i[n]safety & prosperous estate of themselves and of their earthly kingdomes, and concerning the welfare of their owne subiects that are committed to their fidelity and trust, they haue sufficient authority in wisedome, equity, and iustice to make holesome lawes: but as concerning the worship and service of God, they haue none authoritie to make any new lawes of their owne, but to provide that the Lord's lawes alone be duely put in execution. The which thing, if they religiously perfourme, then they are to be obeyed in the Lord, and that not only for feare, but also for conscience: otherwise if they goe beyond their commission, their subiects owe the patience, but not obediencē. For as they themselves wil not tolerate or endure any such presumption in any of their own subiects, if they take vpon them to make lawes to ouerrule them & their kingdome (for that were to suffer the sceptre to be wrested out of their owne hands, and the crowne to be taken from their own heads) so they themselves must not presume to make lawes for the ordering of the church of God, & for the admingiring of his spirituall kingdome, but religiously to provide that the Lord's lawes only be carefully observed and kept. And therefore at the day of the kings coronation the booke of the law was delivered into his hand, to put him in minde that thereby he ought to rule both himself and all his subiects in all matters concerning the service of God. So like wise the ecclesiastical officers & governors ecclesiasticall that are the chiefe builders of the Lords spirituall

THE TRIAL OF TRUTH.

29

all temple, must lay no other stones in that building, but such as are digged out of the Lordes owne quarries: That is, they must teach no other points of faith, and precepts of life, then such as they haue received frō him, who only hath authority to appoint and ordaine what we ought to beleue, and how to liue: otherwise if they teach any thinge of their owne, wee ought to giue no eare nor credite vnto them. *To Scribes and Pharisees* (saith our Saviour Christ) *sit in Moyses chaire: whatsoever therefore they say unto you, that doe yee.* For in setting in Moyses chaire they teach the law delivered by Moses, and to God himselfe teacheth by them, vnto whom we owe all ready obedience. But if they doe mingle therewith their owne leaven, that is, *sheir owne doctrines and inventions*, we must avoide and shun the same as a most daungerous & dead'y poyson.

The truth is that in matters of ceremony the church governors haue authority to ordaine such thinges, as belong to edification, comelines, and order: and yet therin also they are to take heede, that they do not clogge the Lordes people with such burdens as the Lord would not haue to be laid vpon them, and also that matters of ceremony and circumstance be not so vehemently pressed and vrged, as if they were matters of substance. When king David not without the approbation of Nathan the prophet had purposed to builde a sumptuous temple for the sake of the Lords covenant, for the fitter assembling of the people, and for the more convenient performing of all such things as did belong to the service of God, (albeit alio it was a matter of circumstance and not of substance, & therfore left in the hands of such as were in authority) yet for that it was new and strange, and not precisely and particularly commanded by the Lords owne mouth, beholde howe the Lorde seemeth at the first to take exception against this so relligious and godly a purpose of his owne most choice and beloued servant: *In all the places (saith the Lord) wher-
is I walked with the children of Israell, I speake I one word to any of the tribes
of Israell, when I commanded the Judges to feede my people Israell, or said
I, why build ye me not an house of Cedar trees? Yea when those very sac-
rifices, & offerings, Sabbathes, new moones, & soleyme feastes,
with other thelike exercises belonging to the service of God,*

^{2. Sam. 7.7.}*which*

THE TRIAL OF TRUTH.

which were also precisely commanded by the Lordes owne ex-
presse word, were performed by priest and people but not after
that manner as they were ordeined by God, how doth hee reiect
them al & call them of, saying, *what haue I to do with the multitude
of your sacrifices? when ye come to appear before me, who haue required
these things at your handes?*

Isa. 1. 11.

No marvel then that the Lord doth with so great detestation reiect all those kinde of services, which the people had suckt either out of their owne brainesick heads, or had received by tradition from their forefathers, saying: *I haue done that which I commanded them not, neither ever entred into my hart.* So Isay. 29. *Because this people commeth more unto mee vunck
their mouth, and honoureth me with their lippes, but haue remoued their
hart farre from me, and their feare towardes mee was taught by the pre-
cepts of men: herfore behould againe I will doe a maruelous worke in this
people, even a maruelous worke and a wonder: for the wisdome of the wise
shall perish, and the understanding of the prudent shall be hidde. Behould
how dangerous a matter it is in those thinges which concerne the
service of God to maiame or to mingle any thing with the pure &
perfect word of God, to harken but in parte to the precepts of
men, and not to resigne our selues wholly to the Lord to be gui-
ded & ruled only by his lawes? For this people being in outward
shew and profession the onely people of God in performing the
service of God did observe those thinges which God himselfe had
comanded, yet because they did ascribe long what to their owne
wisedome, and did thinke that they could adde something take
out of their owne braines, or delivered to them by tradition from
their fathers, as matters profitable to the service of God, their wis-
dome was condemned for folly, and their honouring of God for
the dishonouring of his holy name, and for the corrupting of his
service. And verely is it not extreme folly and madnes to take
vpon vs to be wiser then God, & vnder any pretence whatsoever
to presume against so special and peremptory a decree of the su-
preme iudge of the whole earth set downe in directernis with
his owne penne? *That which I command thee, thou shalt doe that on-
ly; thou shal not add ought thereto, nor take ought therfrom.* And againe.
*Take heed that you doe: for which the Lord your God hath commanded
you: yes shal not swerve to the right hand nor to the left: you shall doe that
which is right and good in the sight of the Lord, & not that which is good.**

Deut. 4. 5. 6.

THE TRIAL OF TRVTH.

31

*in your owne eies. For who hath knownen the mind of the Lord? or who hath
beene his counsellour? Verely St. Paule had many and great reve-* Rom. 11.34
*lations, and was rapt vp into Paradise even into the third heaven,
and heard such words as cannot be vttered, yet he acknowledged
that it did not belong vnto him to beare rule over the faith of the
people of God: Nay he denounceth a double curse against him-
selfe, and against any Angel whosoever, if that he presume to de-
liver any other Gospell or point offaith, then was receiuied from
God himselfe. For we are all whatsoever we be but fellow schol-
lers in the schoole of Christ, he is our onely teacher & scholema-
ster, and his doctrine onely is sound and catholike. Wee are but
fellow servants vnder one Lord, he onely hath authority to rule
and raigne over our soules, and his commandements must beare
the whole sway. In the earthly kingdome therethere is Iewe & Gen-
tile, bond and free, Lord and servant, prince & subie^t: but in the In the king-
spiritual kingdome of Christ all are one, of the same estate, condi- domes of
tion, and calling: they are al alike the Lordes free-men, and they this world
are al the servants and subiectes of Christ. For what is Paule? or there is a
what is Apollos? but Ministers by whom ye haue beleived; And prince and
what are the most glorious Angels themselues? Are they not all people, ma-
ministring spirits sent forth to minister for their sakes that shall bee ster & ser-
heires of salvation? And what honourable title haue the highest in the king-
in the church of Christ taken vnto them selues to sette forth their domes of
owne dignity & honour? Iames a servant of God & of the Lord Christ all
Iesus Christ. Simon Peter a servant and an Apostle of Iesus Christ, are servts
Paule a servant of God & an Apostle of Iesus Christ. And what alike vnder
honorable title haue the highest in the earthly kingdome, as they onemaster.
did belong to the spiritual kingdome of Christ, taken vnto them 1.Cor. 2.24.
selues to the setting forth of their dignity and honour? Behould Heb. 1.14.
(saith David a great king) I am thy servant I am thy servant, and the
sonne of thine handmade. And what honourable title haue the An-
gels in heaven taken vnto them selues to the setting forth of their
dignity and honour? I am thy fellow servant (saith the Angel to
St. John) and one of thy brethren, which haue the testimony of
Iesus: worshippe God. Yea the most blessed virgin Mary the mo-
ther of the Lord, who is called by the children of the church of
Roine, their Lady, and Queene of heauen, as if shee were a meete
mate and peete to our Lord, acknowledgeth this to be her great-
test.*

THE TRIAL OF TRUTH.

est honour, that God had respect vnto the lowe estate of his bād
wāde.

Al then in the spiritual kingdome of Christ are fellow servāts,
which are not to make lawes in matters concerning the service of
God, but to proclaime the lawes of their onely Lord, and to pro-
pose them vnto their fellow servants to be religiously obserued
by them al. The which if we could so throughly dispatch, that we
should stand at it were idle for lacke of worke, then wee might
harken for a new master, and goe as it were about the country to
seeke more work. Or if we could perfore so much of his worke,
as were answerable to that allowance and wages wee receiuē fro
him, thē we might seeke for some other worke also, for the men-
ding of our wages, and for the bettering of our maintenance. Or
if we could haue better wages, allowance and and maintenance
at another's hand, then we might cast of the Lordes livery, & be-
take our selues to a more profitable service. But wee can never so
perfeclly perfore our duty to God, but that in many things we
shal faile all: neither will our labour, be it never so great, be ever
answerable vnto our wages: neither is it possible for any of vs to
finde so good a master as the Lord is: and therfore it is good kee-
ping of vs in his service and continuing in his feare, that his favour
may be our countenance & credite, and his livery our protec-
tion and safety: it is good for vs in al our workes to haue his com-
mandements before our eies, & to sette before vs his soveraigne
authority, that so in all things we seruing him, may be acknowledg-
ed of him as his faithfull servants. But vnto the children of
the church of Rome the authority of this our onely Lord is not so
great that he shoul rule over their consciences by his own laws
alone: vnalesse there be ioined thereto the decrees of their church,
the constitutions of their popes, the Canon of their counsels, and
the rules of the founders of their religious orders. Yea their popes
power is so great with them, that he can dispence with the law of
our only Lord, and free from obedience to his commandements.
He can alter the substantial points of the Lords service & maine
and mangle the institution of Christ: wheras none of his owne
patches and ragges must in any case bee neglected and omitted
without the dāger of their blacke curse. Yeathe perfect fulfilling
of

THE TRIAL OF TRUTH.

33

of the whole law of God is so light and easie to these men, that they shoulde stand as it were idle and vnmployed, if no greater matter were required at their hands: & therefore the founders of their religious orders haue found out many workes of greater holines and perfection, which were not commanded, but onely counsell'd by God, and left to be ordained by their special care. For that belike they were to bee more careful and zealous then God himselfe, for thole things that did most principally concerne his owne honour.

For the better clearing of the which matter, let vs briefly examine these two points. *First* whether it be likely that God would barely advise, and not peremptorily commande all such dueties as did most principally concerne his owne honour. *Secondly* whether thole workes, which are enjoyned by the founders of the religious orders of the church of Rome, be of greater dignity & perfection, then those which are required in the law of God. Now concerning the first of these pointes let vs consider, that if in any army nothing bee done without speciall charge and commission from the generall, without whose appointment to attempt any thing, how needfull soever it bee, and what prosperous successe soever it hath, yet it is punishable by marshall discipline: and if in the government of the familie of a wise master among men, who is able and at leisure to manage his own affaires, there is nothing done without the commandement of the master of the familie, who only hath authority to commande in his owne house: or if any thing be done without his commandement, yet al matters of the greatest moment and importance are straitely & precisely commanded by him, and not left to the voluntary choice and good liking of the servants themselves: how then may it be credible and to be beleaved, that the Lord of hosts the most sufficient and provident generall of the greatest army, and the wisest master of the most noble family, woulde more straitly comande the carefull performance of meane matters, then of such as are of greater moment and weight: yea that he would not comande them at all to any of his soldiers and servants, but onely give advise and counsell therin, otherwile leaving them to their owne choice? Verily our Saviour Christ telleth the hypocriticall

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Mat. 23. 23. Pharisies, that were so strict in tything of *mine eunmin and annise seeds*, and were so loose in the greater pointes of the law, *mercy, judgement, and truth*, that howsover they ought not to neglect the due performance of the least duety that God had commaunded, yet they ought to haue employed their greatest care aboue the fulfilling of the greatest duty, for that that was more exactly required by God. Now if the Lord hath most principally required the more carefull performance of the more principall duties, that are commanded in his own law, and hath appointed a greater punishment for the neglect and contempt of the same: shall we imagine that he hath left altogether vnexacted greater dueties, then are enacted in his owne lawe? Either is it credible that God himself by the ministry of Moses his greatest servāt would enact lawes and statutes of meaner importance, yea that he himselfe would come as it were in his owne person to proclaime the

Exod. 20. 18. by the voice of an Angell with *thunderings and lightnings, terrors & feare, maiestie and glory* to procure the more reverence and obedience to the same, and to leave those of the greatest moment to be ordeneed by *Francis, Domine, and Loyola* without any such or the like solemnity? Or was it true only at the first delivery of the

Deut. 4. 8. law, *that there was no nation so great that had lawes so righteous* as was all that law that was then delivered to the people of Israell, and written into two tables by the Lords owne finger? & must there needs now be exception taken aginst the same in the rules of al the relligious orders of the church of Rome, which commaunde

Mat. 22. 37. *workes of greater holines and dignitie*, and such as tende to *a stepp of higher perfection*? What hath not God commaunded vs in his lawe *to loue him with all our hart, soule, and strength, and our neighbour as our selfes*, and to vse all *meanes ordained by him to the stirring vp of our selues to the performance of his loue*? And was not it a flatte commandement of God, before the name of any Friar was heard

Psal. 1. 2. of, given to all the servants of God without exception? *That they should so meditate on the lawe of God day and night, that it might dwelle in them most plentifullly: that they should rejoice evermore, pray continuallie and in all thinges give thankes: that they shoulde deny themselves, and mortifie al maner of corrupt affectiōns which were any way prejudicial to the loue of God and their neighbour: that they shoulde offer*

Coll. 3. 16.

1. Thes. 5. 16.

THE TRIAL OF TRUTH.

35

offer vp to god in sacrifice their bodily mēbers as servāts to righ-teousnes, & their soules replenished with faith, loue, feare, obedi-ence, thākefulnes & the like, devoting themselues & al that they posseſſe to the most honorable service of the alſufficient God.

Wherfore to come to the ſecond queſtion, what greater du-ties do the rules of our Romiſh Friers exact, thē theſe that are en-acted by the law of God? What is it a thing of greater perfection to abſtaine from mariage, then from whoredome frō meatē, then from ſarfeiting? from riches, then from pride, covetouloſnes and op-pression? What is it a more acceptable duty to abſtaine frō Gods creatures, and from the lawfull vſe of ſuch things as are the bles-sings of God made & created for the vſe of his ſervāts, thē to ab-ſtaine frō the workeſ of the devil, which are damnable & cursed with the auſtor of them? Is it a worthier worke to abſtaine frō mari-age, then to bring vp childrē in the informatiō of the Lord, which may be zealous maintainerſ of his worſhippe & ſervice, when we our ſelues cannot continue any longer in this world to praife the Lord? Is it a matter of greater value to abſtaine from meatē and riches, then with thy foode to feede the hungry, and with thy ri-ches to relieue the needy? yea thē to build churches to the main-tenāce of Gods ſervice, to erēt colledges for the encrease oflear-ning, to found hopitalls for the relieve of the poore, and to build ſchooleſ for the educatiō of youth? Verily the wiſe mā thought po-verty to be a ſteppē rather to wretchednes thē to bleſſednes, and therefore praied particularly againſt the ſame ſaying: *Give me not poverty.* And our Saviour himſelfe hath taught vs that 'it is an hap-pier thing to give them to receiue, & to helpe others by our giſts, thē to become beggiſg Friers & to ſeekē to be relieued by the helpe of others, And he ſhal not lay at the laſt day. *Come ye bleſſed of my faſher inheriſe the kiŋdomē prepared for you from the foundation of the world: for ye haue vowed virginity & voluntary poverty and the like; but I was hungry & ye fedde me.* Moreover it hath bin thought by the godly that liued in the purer ages, not to be a worke of any cōmendation at al, to abſtaine from the sober and lawful vſe of ſuch thinges, as God hiimſelfe hath created for our vſe, and to refuſe to drinke of thoſe pure ſtreames of G O D S loue that hee hath cauſed to flowe foorth vnto vs for our comfort, and

The works enioyed to the po-piſh vota-ries are not of greater perfection then those that are com-mand-ed in the law of God to be obſer ved of all Christians.

1.Tim.4.4.

Prov.30.8.

Act.20.35.

Mat.25.34.

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for our good; as it may appeare by the history of Alcibiades a godly and faufull martyr of Christ Iesus, who being reproved for luing with bread and water in the time of his liberty, and for the refuling of the vse of other of the Lord, blessings, because he did therby minister an occasion of a pernicious example, after that he was cast into prison for the testimony of Christ, when it might seeme that he shold haue encreased, then he altered his former

Euseb.lib.5. cap.3. Psal.64. 1.Tim.4.3. 1.Cor.8.8. Rom.14.16. Heb.13.4. Zoz.1.1.c.ii H:b.10.15. Eccles.4.10.

rigorous & straight diett: and this fact of his Eusebius tearmeth a good instruction for scrupulous consciences. Hilary likewise reproveth in certeine heretiques of his time, the luing with dye bread, and condemmeth it of miserable superstition. And is not the Apostle also most plaine in this case, affirming precisely that this kinde of rigorous and straight abstinance shall be *one of the bereytes of these last times?* And doth he not as evidently teach that meat and drinke doth not command vs to God, and that the spirituall kingdome of Christ doth not at all consist therin, and therefore that it can in no case be one of the chiefest workes of this spirituall kingdome? Neither is mariage it selfe so pernicious a thing, that the refraining thereof should be a most pretious worke. *Nay mariage is honourable among all men as saith the Apostle;* and so pretious in the iudgment of Chrysolstome, that in it one may ascend to the throne of a Bishop: yea if he vse it moderately, he may bee chiefest in the kingdome of God: at the least of it selfe it is no hinderance no not to a Bishop in the execution of that weighty and worthy worke that is required at his handes. For it was no hindrance to Spiridion, nor yet to Gregory Nissene, who was also the sonne of a Bishop: (*the lawes then allowed the same*) & who was not inferiour to his brother Basil the great, as Nicephorus witnesseth, albeit he liued in the estate of matrimony. The like may be saide of living solitarily in a cloyster, or in a celle or in the wildernes, seeing it is contrary to the doctrine of the Apostle, who reproveth such as did forsake the society and fellowship one with another: yea seeing the spirit of God hath denounced an woe against the same: *Woe be to him that is alone, or lieth in solitariness,* for that he depriveth himselfe of the means of his recovery when he slippeth & falleth, in that he seperateth himselfe fro the society of the fauful. And if woe be to him that liveth solitarily, then blessed is not he that

THE TRIAL OF TRVTH.

37

that liveth so, at the least he is not in the readiest way to the greatest blessednes. The Apostles no doubt of al other men were the best followers of their master Christ, and walked in the readiest way to the greatest perfectiō. Who albeit they had forsakē all to follow Christ, yet they had not forsakē their wiues, nor their houses nor the cōmō society of mē.

Mat.19.17.

Peter, if we wil beleue their owne Legende, had by his wife a daughter called Petronilla & therfore after himselfe was called Peter. Neither could they forsake their wiues by the law of God, seeing as the womā is bōd to the mā as long as he liues, so is the man bound to the woman: & therfore it is not Paules but the Lords cōmandemēt in the same place: *Let not the busbād put away his wife. For those whō God hath joined together, no man ought to put asunder.* Neither did the Apostles put away their wiues, no not in their laborious iorneyng throughout the whole world: *Hanē we no power to leade about a fister a wife* (saith St. Paul) as well as the residue of the Apostles the Lords brethrē & Cephas? Neither did they forlakē their houses & posselliōs, or the cōmon society to liue solitarilie in a cloister, or in a celle, or in the wildernes.

1.Cor.7.39
verf.11.
Math.19.6.

For Christ came to Paters house, & there cured his motheſ of a feaver: & he was feasted at Mattheus house, & there vouchsafed to eat with Publicās & sinners: & after the death of Christ Iohn tooke the blessed Virgine to his owne house, & received & reverēed her as his own mother. And yet al these (as I said before) had forlakē al things that were to be forlakē to follow Christ: & therfore neither wiues, nor houses, nor the common society of men are to bee forsaken of such as will most exactly follow Christ. Wherfore to conclude this point, neither hath God permitted to our owne voluntary choice the chiefest duties that belong to his owne service, nor left them to be enioined by the founders of the religiōus orders of the Church of Rome, but hath precisely himselfe commaunded them all: Neither are those workes of supererogation performed by our Romish votaries, any way matchable with the workes of the lawe of God, much lesse to be extolled and advaunced aboue them: and therfore seeing that the children of the church of Rome wil not admitt God to be their onely Lord, & to haue suority alone to rule over their soules by his only lawes, but haue given the like power to their Pope, Church, and Friers:

Ioh.19. 27.

yea seeing they haue allowed the Pope power to dispēce with the law of God & nature, & haue preferred the ordinances of their church before the institution of Christ himselfe, & haue advāced the works of their votaries aboue the works of the law of God, it is to be feared that God wil cast them downe with al their glorious works into the deepe pit & dungeon of hell: frō the which place of dreadful condemnation if we desire to be delivered withall the approved servants of God, we must not hale betweene two opinions: we must not seek to serue God & Baal: *for we cannot serue two masters*: we must not, after we haue vowed our selues in our baptisme to the only service of one God, make another vow of obedience to the rules of Frier Francis. For seeing *wē are his servants to whom we obey*, we must vow our obedience only to god, if that we wilbe accepted of him as his most faithful & loyal servants. The whch thing because the children of the church of Rome list not to per-forme, therefore the Lord will not be their Lord, nor accept of them as of his servantes, nor yet allow of any of their werkes as good, and as a part of his worship and service.

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All obedience is to be yeelded by vs to the will of god, for that we haue recei-
ved all frō him, and therefore are most straitely bound to yeeld to him our whole ser-
vice.

Neither ought we only to be respectiue to the Lords gnod wil & pleasure in al our works, for that he ofright ought to raigne o-
ver vs as being our only spiritual Lord & king, & for that he will protec- & defend vs, & impart vnto vs the commodities of his
kingdome: but much rather for that he hath bestowed vpō vs al-
ready so many favors, & hath shewed vnto vs so great kindnes,
& hath bound vs vnto himselfe with such a multitude of his inc-
estimable & invaluable blessings. For giftes & benefits testifying
kindnes & loue do oftentimes much prevaile even with the na-
tural & vnregenerate mā, yea with the very beasts theselues that
want the light of vnderstanding & reason, *The axe knoweth his own-
er, & the asse his masters eare*: & as the law doth allow a grossid bird
to the owner of the ground, where the swan is permitted quietly
to make her nest, & without disturbance to hatch and breede vp
her young: so doth meere kindnes cause the thankfull storke to
performe the same without law & without constraint. But amōg
all other beastes voide of reason strange and wonderfull thinges
are reported of the kindnesses of dogges towards their masters
for their simple breeding, and for the lorry mainetainance they
haue

THE TRIAL OF TRVTH.

39

haue received at their hands. Yea the settled malice of a most cākered enemy & of a most spitefull sycophant (who of all savage and fierce beastes is thought by the Philosopher to be the wort) hath beene conquered by kindnesse and loue : and the most violent perturbations of rage and fury haue beene turned into the most tender affections of pity and mercy. And therfore it is not without cause that the Apostle exhorteth saying : *If thine enemie hunger, feede him; if he thirst, gyne him drinke : for in so doing thou shal beape coales of fire vpon his bread. Be not overcome of evill, but overcome evill with good.* For oftentimes the stremes of kindnes & loue do quench the flames of malice and hatred, and kindle the coales of kindnesse and loue . And therefore we ought not to suffer our selues to be taken prisoners of malice, or to yelde our selues captives to her, to execute herrage , but couragiously to encounter her, and to beate backe all her assaultes, and to suffer her not to enter one foote , much lesse to surprize the castle of our hearts: and not only so but also to pursue her manfully being entred into the heartes of our enemies , and by the powerfull assistaunce of kindnesse and loue to beate her out of the plaine field, and to dispossesse her of her owne castles and fortes , vyherein shee hath beene before most strongly feated . For so did *Eiz:us* and ^{2. King 6.} *David* and the residue of the Lordes worthies , who haue most couragiously fought these spirituall battles, and haue most manfully vanquished both their owne and the Lordes enemies. When the bandes of the *Aramites*, that were sent out to apprehend the Prophet *Eiz:us* and to bring him to their king, beeing brought into danger not only to be taken prisoners themselues, but also to haue had their owne liuestaken from them, were not only rescued out of danger by meanes of *Eiz:us* but also kindly & friendly entertayned; this kinnes so far prevailed with them, that albeit there was opē war between their nation & Israel, yet after their retурne into their own lād they never returned to vex Israel. But who was ever a more malicious enemy to any man, than was wicked *Saul* to innocent *David*? yet assone as he perceived that himselfe beeing shut vp by the providence of God into *Davids* hāds, he was spared by him & his life preserved, he was so thoroughly moved therewith, that hee did not only presently withdrawe

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THE TRIAL OF TRUTH.

1.Sam. 24. his forces from his puruite , but also most earnestly praied vnto God, and that he would giue him a reward for the same. Yea whē before having given a speciall charge to all his householde to kill David, Jonathan had dehortēd him from the same, saying : *Let not the king sinne against his servant against David, for he hath not sinned against thee, but his workes towardes thee haue beene very good: for he did put his life in danger and slay the Philistine, & the Lord wrought a great salvation for all Israell: thou sawest it, and thou rejoicest: Wherefore wilt thou then sinne against innocens blode, and slay Davids honest cause?* The only mention and recitall of the which matter did so alter Saules malitious hart, that he did not only recal his former edict, but also confirmed the revocation thereof with a soleinne oath .
 1.Sam.19.6 saying, *as the Lord liveth he shall not die* . Now if kindnes receaved from our vnderlings and from such as we haue hated, and sought their destruction, doth even vpon a suddaine alter our affections and compell vs to vow their good & to sweare their safetē : how much more any pleasure beeing done vnto vs by our superiours will glad and cheere vs at the very hart, and cause vs to busie all our thoughts how we may in some measure recompence and re-quite the same ? What a credite do we thinkē it to be vnto vs, if the prince shall but take notice of vs, and call vs by our name, & shew vs but some countenance and favour? Or if a noble man or a man of state shall steeede vs in a matter of some moment, howe are we ready to cast our selues after a sort downe at his feete, and to make most soleinne protestation saying : your honours to commandē : yours according to bounden duty for ever: your most obedient beadesman and servant as long as life lasteth? Now the king of kings, and state of states hath not only vouchsafed to haue taken notice of vs, & to haue provided for our vse, service, and comfort, this so glorious and bountiful world furnished with such variety of all manner of earthly blessings, but also hath prepared for vs treasures of farre greater price and value in the life to come: how ought we then to be astonished & amazed at such kindness that proceedeth from so high and worthy a state? how ought our hearts to be euē rapt and ravished beside themselues at the least apprehension of such invaluable favours? Why even Publicanes and sinners lōve their lovers , and shew kindnes to them of

THE TRIAL OF TRUTH.

41

of whō they receiue kindness: yea the Devill himselfe will in some sort serue them, that serue him, and will be at the commandement of the meanest witch, that hath before boūd her selfe vnto him. And hee doeth extenuate all that service that Iob himselfe had done vnto God, for that he was so sufficiently hyred thereto, & paide so well for it, and that before hand? *Dost Iob (faith he) feare God for nought? Hast thou not made an hedge about him, and about his house, and about al that he hast on every side? Thou hast blessed the works of his hands, and his substance is increased in the land:* and therefore what great thing is it that he doth so regard thee? hath he not verily good cause so to do? Verily if he did not seek to serue thee after the best manner, he were the wickedest wretch that ever lived. Now if the most envious and malicious wretch of all other, who by his intollerable ingratitude and vnthankfulnes had deprived himselfe most justly of al the Lords blessings, could yet notwithstanding reason after this maner, how much more ought the true and faithfull servants of God themselves, which do and for ever shall enjoy the inestimable favour of his vngangeable loue, set the loving kindnes of the Lord alwaies before their eies, making it a sharpe spurre to flite them vp to walke on forwarde in the Lords truth, and even to run the way of his commandements? And that so much the rather for that the Lord himselfe hath beeene so carefull to remember them thereof in fundry places of divine scripture, and that after a most vehement and pathetricall manner? *O* *Psal.16.3.*
ye generation take yee heed unto the word of the Lord: Hauke I bin vnto you a wildernes, or a land of darknes? Wherfore say my people, we are Lords we will come no more vnto thee? Surely I haue not bin as a wildernes but as a most fruitful land ministering vnto you all blessings in all abundance: And therefore yee ought to haue beeene most fertile in my feare, and most plentiful in my service.

This most ample beneficence of God towards his people is so apparent, that he appealeth therein even to themselves: *O yee inhabitants of Ierusalem and men of Iudah, judge yee I pray you, betweene me & my vineyard: What could I haue done any more vnto my vineyard, than I haue not done vnto it? So likewise in the Prophet Micah: O my people: what haue I done vnto thee, or wherein haue I grieved thee, testified against me? Surely I brought thee vp out of the land of Aegypt, & redeemed* *IIa.5.3. Mich.6.3.*

THE TRIAL OF TRUTH.

deemed thee out of the bonis of servants, and I sent before thee Moyses, Aron, and Myriam. O my people remember now what Balanck king of Moab had devised, and what Balaam the sonne of Beor answered him siō Sibitum unto Gilgall, that yee may know the righteousnes of the Lord. The recital of the which so great kindnesse and loue did so inwardly touch the very hart of the Prophet, &c of the residue of the faithfull to whō it was vttered, that immediatly in their person he calleth as it were al the powers of his soule to a consultation, howe al dutiful thankefulnes may after the best manner be rendred vnto God for these his so large and ample mercies. Wherewithall (saith he) shall I come before the Lord, and bove my selfe before the most high God? Shall I come before him with burnt offerings, and vvirgualues of as yeare olde? will the Lord be pleased with thousands of rammes, or with ten shousand rivers of oile? Shall I give my first borne for my transgression, the fruse of my body for the saine of my soule? He hath shewed thee ð man what is good, and what the Lord requireth at thy hands: Surely to do iustly and to loue mercy, to humble thy selfe, & to walke with thy God. Wherby we may learne what be those sacrifices that are best acceptable to God: first to do iustlie in giuing to God that which is due to God, and to man that which is due to man: Secondly to shewe mercy to them that are in misery: and lastly to haue Gods goodnes alwaies before our eies & our owne vnworthines, that so wee may learne to humble our selues, & to renouice our owne worth, and to cleave vnfeinedly vnto God: yea to deny & to die vnto our selues, that so we may devote our selues and our whole liues only to God. And verely when the Lord hath once revealed & shewed vnto vs how he hath loued vs, and given himselfe vnto vs, and hath abounded towardes vs in his gracious blessings, and hath caused al his creatures to serue to our vse, th̄ shal we desire in al sincirity to loue and please him, and to resigne our selues wholly to his service. When God shal say vnto vs, ye are my people: then shal we answere, thou art our G O D. When Christ shal haue made manifest his tender affection to his spouse, & haue taught her to say, my beloved is mine, and hath assured me of his fidelity: then shal shee reply, I am his, and am fully resolved to keepe true touch and faith with him: His loue is mine, and shall bee alwaies before mine eies, and my service is his, and shal be continually in his

Hof. 2. 23.

Cant. 3. 16.

THE TRIAL OF TRVTH.

43

his sight. If a master among men should give vnto his servant an annuity of 20. nobles by the yeere, or some little farme , or other living , if hee serue him not therefore at his becke, hee crieth out straight waies against his ingratitude: but if he happen to ioine againt him in any cause or suite , and that with his professed and deadly enemie, how intollerable an indignity doth this seeme in his sight? Now we our selues haue receaved from our grand master and Lord not only some small parte & portion of our liuing & maintenāce , but our selues also, & whatsoever we enjoy: & our losse is fallen out vnto vs in a good ground, we haue a very goodly bē-
riage; for the Lord himselfe is our portio, & he doth maintaine our losse. Psal. 16.6.
What vnkind & vnthankful wretches are we the, if we surrender not backe againe vnto him both our selues, & al that we enjoy, to be prest & ready at his cōmandement? If we keepe not a continual remēbrāce of these inestimable mercies, & lette the not alwaies before our eies, wee bee worthy to be cleane cast out of his sight, & vtterly to be put out of his remēbrāce . If so ful streames flowing frō so pure a fountaine do not moistē the dry & barē soile of our loules, & make vs fruitfal to al good works, the are we verely but badd groūd, neare to the curse, whose end is to be burned. Undoubtedly as al the rivers flowing out of the sea, returne thither againe, & so empty the selues after a sort into their mothers lappe: even so the Lords inumerable blessings issuing frō the maine sea of his loue vnto the vse of his faithful & sincere servāts, are thākfully returned by them backe againe, and faithfully employed in his seruice.

The bondslaves of Satan seeme sometimes to drawe nigh vnto God, & to seeke the aduaicemēt of his honor & glory: but it is either afflictio that forceth the to cry, that they might be deliv-
ered out of the hād of the oppressor: or they howle vpō their beds Psal. 78.34.
for corne & wine, and follow Christ for more bread: the gratiuous
gifts of God already receiued do not allure them to come in sin-
cerity to God. For they say not in their heartes, O let vs feare the
Lord, which giuesth vs raine early & late in due season, and reservest
for vs the appointed weekes of harvest . Neither doe they say, vvhene Jerem. 5.24.
is the God that madeth vs, that giuesth vs songes in the night: vvhich
teachesth vs more then the beastes of the earth, and giuesth vs more
Iob. 35.10.
wisdome

THE TRIAL OF TRUTH.

wisdom then the fowles of the heavens? But the sincere servantes of Christ knowing that God hath advanced them with honour aboue al the residue of his creatures,eeke to aduaunce his honour aboue al other:yea they most duly weighing with th̄selues,how deeply they are endebted vnto his divine maiesty for his gracious gifts already receiued,desire rather to discharge some of the billes of their former debtes,then more & more stil to grow in aresages.Naaman the Syrian being al his life long brought vp in most grosse blindnes & Idolatry,when he was cured of his leprosy by the goodnes of the god of Israel,that is,by the goodnes of the on-
ly true God,Now(saih he)I know that there is no God but only in Isra-
el:& therfore wil I not bēforst offer any burnt offring or sacrifice to any
other God,sane to the Lord.So whē Ezechias had obtained of God
a great deliverance frō his most dangerous disease,howe doth he
sing vnto the Lord,& reioice in his goodnes , & vow vnto God
perpetual homage & service? *The graue*(saih he)cannot cōfesse thee,
death cannot praise thee,but the living shall cōfesse thee,as I doe this day:
the farther to the children shall declare thy truthe. The Lord was ready to
sane me:therfore wil I sing my songs in the house of the Lord all the daies
of my life. The like may be said of al the residue that haue vnfei-
nedly given themselues vnto God . For how were they drawnen
therewnto, but by the linkes of his loue , & by the chaine of his
blessings? Devotion(saih Aquinas)is a special act of religion im-
porting nothing else but the devoting of a mans hearte to the
prompt service of the almighty God:the cause wherof is the con-
templation & meditation of the Lords benefits , & of our owne
defects. For if we would duly weigh & cōsider with our selues the
Lords most bountiful largesse towards vs , which are vnworthy of
the leasts of his mercies , & deserue nothing but vengeance and
wrath:especially if we would religiouly record that one invaluable
gift of God,who so loned the world that he gave his onely begotten
sonne,that whosoever believed in him should not perish but haue life ever-
lasting,it would not otherwise be but that we should be wounded
and pricked at the very hearte for our former contempts,disloy-
alties, and rebellions against so good and gratiouse a G O D , and
should also be made more careful for the time to come to looke
better vnto our steppes, and to be more respectiuē & serviceable

vnto

THE TRIAL OF TRUTH.

45

vnto our God. For so wrought this heavenly phisike in Peter & Paul, & with al the residue of the servants of Christ; it purged away the putrified humours of corrupted affections, & recovered the to spiritual health & life. It is sufficient (saith St. Peter) that wee
 have spent the time past of our life after the lustes of the Gentiles, walking in
 vvanonnes, lustes, drunkennes, and in abominable Idolatries: But nowe
 seeing we knowe that Christ hath suffered for sinne, we ought also to suffer
 in the flesh and to cease from sinne, and henceforward to live as much time
 as remayneth in the flesh not after the lustes of men, but after the wille of
 God. So likewise the Apostle St. Paul. Wee also our selues were in
 times past vnwise, disobedient, decavised, serving diverse lustes and volup-
 tuousnes, living in malitiosnes and envy, hatefull and hating one another:
 but when the bountyness and loue of God our Saviour toward man ap-
 peared, he not onely saved vs from the guylte of our sinnes by gi-
 ving himselfe a rancome for our soules, but also hee destroyed the po-
 wer of sinne in vs, and so raysed vs vp to newnes of life. For albeit the
 wicked turne the grace of God into wantonnes: saying let vs sinne, that
 grace may abound: yet the saving grace of God teacheth the godly
 another lesson, even to deny vngodlynes and worldly lustes, and to live
 iustly, soberlie, and godly in this present world, looking for the blessed hope &
 appearing of the myghty God, and of our Saviour Iesu Christ, who borgane
 himselfe for vs, that he might redeeme vs from all iniquities, and purge vs
 to be a peculiar people to himselfe zealous of good workes. So likewise
 albeit the LORDES temporall blessings are to the wicked as
 thornes choaking vp the good seedes of pietie and godlynes,
 and as baites to snare them and to drawe their heartes from God,
 and as chaines to binde them fast vnto the vanities of this wicked
 world, yet to the godlie they are as sweete saunce to make them
 feede more eagerly vpon the foode of their soules, and as
 spures to make them runne more readilie in the way of Gods
 commaundementes, and as ladders to lifte them vp vnto
 GOD, that so they may come to the fruition of his greater
 blessings. For to the pure all things are pure: in so much
 that their verie sinnes make them to hate sinne the more, and
 the little tast of the LORDES mercies causeth them more
 vehemently to thirst after a full cuppe of the same mercies: yea
 the more they see their owne wantes and the LORDES fulnes,

THE TRIAL OF TRUTH.

Eph 5.8. the more they are stirred vp to renounce themselves, & to cleave
 Our de. vnfainedly vnto the Lord. *Yee were darknes:* (saith the Apostle)
 fectes. *but now yee are light in the Lord: Walke as children of the light:* as if he
 Gods loue. Should haue said vnto them: Remember your wretched estate
 Our duty when yee sate in darknes and in the shaddow of death, and for-
 or devotio. get not Gods mercy that hath translated you out of darknes into
 the kingdome of light, and to see that yee walke worthy of God,
 and of your high calling in Christ Iesus.

This due consideratiō of the Lords endlesse mercy in Christ,
 and their owne vnworthines hath beeene the only effectual mo-
 tive from the beginning of the world to draw the faithful out of
 the slavery of Satan vnto God, and to confirme and establish
 them in his feare. *The seede of the woman shall breake the serpentes*
head, made Adam who before hid himselfe frō God, afterward
 with boldnes to come into his presence. *In shynesse shall all the na-*
tions of the earth be blessed, made Abraham, who before was bred vp
 in Idolatry, to forsake kindred and countrey, and to endure many
 annoyances in a strange land, that so he might shew his hum-
 ble obedience vnto God. Yea by the eies of this faieh all the ho-
 ly men of God before the comming of Christ in the flesh, beholding
 the great goodnesse and loue of God, /as the Apostle testifieth Hebr. 11. / haue offered vp their sacrifices acceptable to
 God, performed all dueties, and endured all crosses for the con-
 stant confession of this their holy faith. And now since the com-
 ing of Christ in the flesh, wherby was the whole world conver-
 ted frō dumbe Idols to serue the living God? Was it by the pro-
 mulgation of the law of Moses, or by the preaching of the gospel
 of Christ? Surely the preaching and publishing of the glad ty-
 dings of the gospel, of the yeare of Iubile, of the acceptable
 day, wherein the Lord for his Christes sake had graunted a free,
 full, and generall pardon and release of all debts, trespasses, and
 sins to all such as would willingly accept and faithfully embrace
 this vnspeakable loue, and make it the matter of their daily me-
 ditation and consolation, and therocke and foundation of their
 faith and hope, was that warlike chariot wherein the faith of
 Christ got the full victorie over falshoode and lies, and trod vn-
 der foote all infidelity and Idolatry, and triumphed most glo-
 ri-

THE TRIAL OF TRUTH.

47

riously against all the power and puissance of hell it selfe. By the sounde of this doctrine did the seruautes of the great shepheard and Bishoppe of our soules call home all his straying and wandring sheepe, and gathered them into the folde of Christ: by this net did the fishers of men dravve into the arke of Christs Church all such as were before ready to bee drowned in the sea of their sinnes, and to bee overwhelmed with the most terrible tempest of the Lordes wrath: by this key did the Lords porters open the doore of the kingdome of heauen to them that vvere before most worthely driven out and dispossessed of that celestiall paradise: With this ensigne did the Lordes standard bearers gather together all his companies and bandes which before had revolted & became fugitives fighting vnder the Devils colours: by this boxe of ointment powred forth, did the Lordes Apothecaries reviue and quicken the spirites of all the Lords patients, who were before not only in a sound but also starke dead by the most noysome stincke of their abominable sinnes: Lastly by this seed offaith sownen in the most drie and barren wildernes of the peoples hearts by the hand of the Lordes painefull and skilfull husbandmen, vvas ther raysed vppe a most plentifull and fruitfull harvest vnto the Lorde. For faith commeth by hearing the word offaith.

Neither doeth this worde offaith, revealing the vnspeakable loue of God shining in the face of Christ, beget faith only, but by faith loue, praier, confession, patience, repentance, feare, obedience, thankefulnes, even all sounde and sincere devotion with all the partes and parcels thereof. By faith we haue access to God and are admitted into his Church which is therefore called the family of faith. And Baptisme the sacrament of our Baptisme initiation and the seale of faith is added to the worde of faith for the further manifestation of the cause of this our admission into so honourable an estate and calling, by letting after a sorte before our eies the loue of God, who hath given vs his sonne with his owne most precious bloode to wash and cleanse our sinnes, whereby there was before a seperation betweene vs & God. Now from whence (saith Austin) hath the water of Baptisme this vertue, that it doth touch the body & cleanse the soul, but by means

cleanseth
as it doth
further
make ma-
nifest vnto
vs and cau-
seth vs to
embrace
the word
of faith.

THE TRIAL OF TRUTH.

of the word wherunto it is added, that it might together with the same not only represent the washing away of our sinnes, by the blood of Christ, but also ratifie and cōfirme the same for the fur-
ther strengthening of our fraile faith? Not (saith hee) for that the word is vttered, but for that it is beleeved: not for that there is such vertue in the letters and sillables, or in the pronunciation of the very wordes, but for that they are the powerfull instrument ordained of God so to open the Lordes good and gracious mea-
ning towardes vs, and to assur vs of his vnchangeable loue in Christ, that thereby we might attaine to a sure faith. For as long as we remaine in our naturall blindnes and ignorance, either we fly from God as Adam did, beeing touched with the pricke of a guilty confidence: or else we embrace an Idol in steed of the true God, being misled by the wrongfull guiding of a blind cōscience, as now naturally do all the posterity of Adam. But whē the Lord hath once revealed vnto vs the glory of his endlesse goodnes in Christ, and hath made vs to behold the dignity of his death that he endured for our sins, and the worthines of his obedience that he performed for our righeteousnes, thereby we are made bold to enter into the holy place by the newe and living way which be hath prepared for vs by his flesh, and are encouraged to draw nigh with a true hart in assurance of faith, being fully perswaded of the perfect purga-
Hcb.10.19.
tion of all our sins, and of our entire and absolute righeteousnes. I am (saith our Saviour Christ) the way, the trouth, and the life: no man commeth to the father but by me. He then that is set in this way and walketh therein, he vndoubtedly walketh in the right way, and he cannot misse, but come directly vnto God. Hee that buildeth on this rocke buildeth on a sure foundatiō: his faith cannot faile, he cannot be vanquished: his hope is sure, he cannot be cōfounded. He may be bold to triumph with the Apostle saying: If God
Roma.8:31. be on our side, who can be against vs? who spared not his owne sonne, but gave him for vs all, how shall he not with him give vs all things? Also Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth. Who shall condemnē? It is Christ that is dead, or rather that is risen again who is also at the right hande of God, and maketh request to God for vs. Who shall seperate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or nakednes, or perill, or sword? As it is wrissen: for thy sake
are

THE TRIAL OF TRVTH.

49

are we killed all the day long, and are as sheepe appointed for the slaughter. Nevertheless in all these things we are more then conquerours in him that loued vs. For I am perswaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor shuncks present, nor thinges to come are able to separate vs from the loue of God vvhich is in Christ Iesous our Lord. In which words it is manifest that the apprehension of the loue of God in Christ doth breed such a strong faith and confidence in God, that the faithfull are thereby fully perswaded, that they shal be never finally forsake of God, nor vanquished & cleane overthrown by the force and furie of all their enemies.

Now as this loue of God breedeth faith in God, so also it engendreth loue towards God. We loue God (saith S. John) because he loved vs first, and hath revealed this his loue vnto vs, & hath made vs to apprehend it with the eies of our faith, and to be assured & perswaded of the same. For if God loue vs and we be ignorant of it, how can we loue him againe for the same? For our charity doth so depend vpon our faith, that so much we loue God, as we know and beleue his loue and goodnesse towards vs. A strong faith a strong loue, a weake faith a weake loue. For God worketh not in vs as he doth in those creatures which are vtterly voide of al vnderstanding and reason, and so haue no sense and feeling of the Lords working in them: but in the wroke of our regeneration first he informeth the vnderstanding with knowledge, and thereby moveth the affections and will. Now faith beeing the eie of our spirituall vnderstanding, whereby with Abraham the father of the faithfull we behold the day of Christ and reioice therein, first in him apprehendeth the loue of God towards vs, & then kindleth in our harts our loue towards him. For true faith is not idle and vnfruitful, but first worketh loue, and then worketh by loue: shee is the mother of loue in that shee first breedeth it: and then Aug de si-
by loue bringing foorth all good works shee is the grandmother de & operi-
of all good workes. And hereofit is that Augustine saith, *that is may* rightly be said that *all the commandements of God pertaine to faith, if not* Aug de si-
a dead but a living faith that worketh by loue, be understande. For as de & operi-
Greg, in
Ezek. ho. 9.
Faith is the
life of loue,
& not loue
the soule of
faith, and
and

Iognoti nulla cupidio. Tantū diligimus, quantum credimus. Gre. in Ez. ho. 22.

1. Joh. 4.19.

1. Tim. 1. 5.

Gals. 5. 6.

Aug de si-
de & operi-
bus c 22.

THE TRIAL OF TRUTH.

and maketh it lively and industrious in her works: And therfore the Lord vseth to sette before the eies of his faithfull servants his owne loue testified by his lundry and manifold blessings, and so causeth them to manifest their loue towards him by their readie obedience to all his commandements. And hereof it is that they are called *the friendes of God*. Abraham the friend of God: Moles the friend of God, So our louing Saviour vnto his deare disciples;

Iac. 2.23.

Ioh. 15.15.
The faithfull are accepted of God as his friendes, & therefore are put in assurance of his loue

Ioh. 14. 21.

Hēcōrth cal I you not servāts, for the servāt knoweth not what the master doth: but I haue called you friends, for what soever I haue heard of the father I haue made manifest vnto you. And what is true and sincere frendisshipe, but a mutual and interchangeable benevolence and good wil not lying hidde or kept seeret within the closette of the hart, but breaking forth and manifesting it selfe by the effectes? And therfore in that the faithfull are called the friendes of God, it is evident both that they feele the loue of God towards themselves cōfirmed vnto them by his gracious blessings, & that they likewise are stirred vp to loue him, & to testifie the same by their ready obedience to his will, yea this is one sure signe of the speci-

to the world, but vnto them, and so raiseth vp in them faith and loue, and strengtheneth them in his feare. If a prince favour his subiect, and he knoweth it not, he must needes loose a great part of the benefit and comfort that he might receive therby, if that he did perfectly vnderstand so much. And verely that favour can not be great, that can be altogether concealed and kept close. A little fire may be covered vnder ashes, & so preserved for some time, but if it be kept so long, it wil be extinguished & cleane put out: but a great fire wil not bee covered, but wil shewe it selfe by heate, smoke, flame: even so the great fire of the Lordes loue towards his elect cannot long be hidde, but it will make it selfe manifest vnto them sooner or later by the effectes therof. Earthlie parents conceale in part their loue from their children beeing in their tender yeares, least they should waxe wanton and be made the worse for the same: but when they are once come to ripenes of age and toyearnes of discretion, then they commonly seeke to make it manifest vnto the by al the meanes that possibly they can, and they desire nothing more then that they should be through-

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THE TRIAL OF TRVTH.

51

ly perswaded therof: and he is a bastard & a very vnnatural child worthy to loose both his name and inheritance, which either will not be perswaded of the kind & tender affection of his parents towards him, or else is made therby more careles & negligent to do his duty: Even so our heavenly father, whose tender loue & affection towards his elect so far exceedeth the kindnes of al earthly parēts as God exceedeth man, testifieth his loue, kindnes, and care towards his continually either by his gifts, or by his corrections, or by both: & albeit he doth not at al times make thee feele so much, it is for this end that whē he doth so, they should be more throughly moved to mislike theselues the more for their former vnkindnes, & also to loue the Lord the more for his cōstant and continual loue towards such as theselues were', who before had so little regard so much as to take notice of such loue. And therfore al such as either wil not be perswaded of the fatherly affectiō of God towards theselues condēning the same of pride & presūption, or else abuse it to the hardening of their harts by hartening theselues therby in their sinnes, declare theselus to be bastards & not sons, being so farre of both frō the affectiō & also frō the duty of natural sonnes. Why? if but a friēd, having testified his loue towards vs by some fewe favours, should vnderstand that wee stil stooode in doubt either of his sincerity, or cōstancy towards vs, & did imagin that either he did but dissemble with vs, or else that he were variable & quickly changed, would he not thinke himselfe much wrōged, seing he had so wel deserved before, & had givē vs good caule to conceave better of him? And doth God bestowe any gift vpon any of his faithful servāts but in al sincerity & secked cōstancy, & with a stedfast purpose to do them good? And shal they stil doubt, either whether he ever loued the at al, or else whether he wil ever cōtinue to loue the stil? Surely they cannot do him a greater dishonor: seing therby, as much as in the lieth, they rob him of his sincerity & endles goodnes, & of his eternal mercy & loue. Wherefore the most sincere servātes of God, as they acknowledge themselues to be most highly honoured of God, in that hee hath vouchsafed to cast vpon them so vnworthy wretches the eies of his loue, and to haue testified the same by the manifold gifteſ of his mercy: evē so they are most desirous to magnify G O D by ascribing every good gifte vnto his most free and vnde-

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ferved goodnes, and by receiving them al from him as pledges
 of his great loue, and confirmations of his gratiouse favour: ye the
 more they feele the heate of Gods loue cherishing and comfor-
 ting them with his gratiouse blessings, the more is the fire of their
 loue kindled towradis God, and the greater is the flame of their
 Luk.7.43. obedience and thankfulnes. That debter loued most, which re-
 ceived the greatest frenship, having his whole debt most freely
 forgivē him, albeit it was never so great: And Mary loued much
 for that her many sinnes were remitted vnto her, albeit they had
 bin before never so grievous: So Peter loued Christ more thē his
 fellowes, for that he had greater favour to be received the sooner
 to grace, & to be strēngthened in the faith before his fellowes, al-
 gods grace beit he had sinned aboue his fellows. And verely Gods grace re-
 vealed is no cause of sinne, but Gods grace cōcealed, & so contē-
 ned. Gods grace revealed giveth grace & soone winneth allow-
 ance & approbatiō, & so causeth al obediēce & thankfulnes: but
 Gods grace vñknownen is easilie cōtemned & causeth stubbornes
 & rebelliō against God, Why, that most wicked & gracelesse ge-
 neratiō, that cried out so eagerly, *crucify him, crucify him,* If they had
 Luk.19.42. knownen it, they would never haue crucified the Lord of glory: if
 they had knownen those things that did belōg to their peace, they
 would never haue so long stood out, & haue shewed themselves
 such wilfull & obstinat recusats against their God & against their
 owne good. If that superstitious & carnal woman of Samaria had
 Ioh.4.10. knownen the gift of god, & who it was that thē cōmuned with her
 she would not haue stoepte pelting with him for a draught of her
 water, but she would without delay haue asked of him the water
 of life.

Wherfore the most louing Lord of Abraham Izaak & Iacob,
 & of al the faithful of what kinred & country soever, albeit hee
 doth not vouchsafe to shew this mercy to the world of the repro-
 bate, as to shew himselfe to thē, yet hee cannot long keepe close
 his loue from his chosen, but doth manifest the same more and
 more vnto them, as hee knoweth it best for them in his divine
 and heavenly wisedome. For if Joseph could not long keepe in
 the tender bowels of his brotherly loue towards his vñkinde and
 vñnatural brethren, but that it brake out with streames of teares,
 and

THE TRIAL OF TRVTH.

53

and disclosed it selfe to their great astonishment: and if David could not conceale his fatherly affection towards his most vndutiful and rebellious sonne Absolom, no not at that time when he had behaved himselfe so lewdely, and had so attempted his vtter overthrow, but that it brake out in his straight charge to loab his general, and to the residue of the captaines of the armie: *O be good to the young man for my sake*; the which petition whē it did not prevaile with Loab, but that he stretched forth his owne hand to take away his life, how doth that tēder harted father take on vpon the relatiō therof, *O my sonne Absolom, my sonne, my sonne Absolom, would God I hadde died for thee* & *Ab solom my sonne, my sonne*? And yet the kindnes of earthly brethren and parents, and that towards their most kind & louing brethren & children is but as a sparke of the great fire, & as a droppe to the huge sea of the loue of Christ our elder brother, & of God our heavēly & cælestiall father. Cā he thē alto-geather cōceale his loue frō vs, & keepe vs frō that ioy vn speakable & glorious which we are to receive by the revelatiō therof? The foure leapers that came into the Sirians tents, whō God had caused to flie in al hast, & to leave their tentes ful of al treasure & store, when they had wel eaten & drunken and hidde also good store of treasure for thēselues, considering & weighing the great necessity of their prince & people by reason of the extreme famine that was among them, could reason betweene themselves and say: *We doe not well, this day is a day of good tydinges, & wee bould our peace: come therefore let vs goe tell the kings houſholds*. They thought it an offence to cōceale from their countrey being in extreme misery the remedy that God had appointed for their delivery: And shal we thinke that whereas the Lordes owne deare and chosen children without some fense and assurance of his favour & loue testified by his manifolde and gratiouſ blessings are ready still to be overwhelmed with the horrors of despaire, the Lord will not cause the light of his countenance to shine vnto them, that so the clouds of distrust, that keepe from them the bright beames of his favour, may be dispersed, and the tempest of despaire alwaged & allayed? In deede when they beginne to waxe wāton with peace and plentie, and to neglect their duety vnto their good G O D, and being at rest heere in this world slacke their paſſage towards

2. King 7.9.

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their passage towardes their heavenly country, and beeing filled with earthly delights become slow to seek after the true treasure, God leemeth for a time to withdraw his favor from them, & after a sort to hide himselfe, & to suffer them to bee beaten with many rods: yea he doth seeme to be grievously offended & displeased with the himselfe, & to correct & chasten them with his owne hands. And this wrathfull countenance of God of al other calamities & crosses is most grievous & burdensome vnto them, and doth above al other iniuries vexe and torment their tender hearts, & casteth them downe to the gates of hell. Then in anguish of soule and bitternes of spirit they powre forth whole stremes of complaints crying out and saying: *Will the Lord absent himselfe for ever, and will he be no more entreated? Is his mercy cleane gone for ever, and is his goodness come vterly to an end for euermore?* barb God forgotten to be gracious, & barbs shew vnto his loving kindness in displeasure.

Psal.77.7. *I, this is my death againe. O Lord how long wilt thou be angry with thy people that praiest? I have hast fed them with the bread of teares, and hast given them plenteousnes of teares to drinke: thou hast made us to be a very strife unto our neighbours, & our enemies laugh vs to scorne. Turne vs againe O God of hosts, shew vs the light of thy countenance and we shall be safe.*

God is neare rest to his servants in their afflictions, albeit he seemeth to be then ar-
gest of: & he sheweth then most of all the effect of his loue, al-
though they for the present
feele it not.

Psa.119.71.
75.VER.

And yet in truth when the Lorde most sharply chasteneth his own deare children, he is not in wrath offended with them, but in great loue most of all then tendreth their good: his grace and favour is not absent, but then especially is present with them, albeit they for the very instant feele not the same. For what is it that in and by their afflictions worketh in them humility, repentance, patience, obedience, & an earnest desire to feele the Lord gracious and favourable vnto them, & aboue all things to behold the light of his countenace? Are not al these the most evident effects of the favorable presence of God with the, & of the most neare assistance of his grace? Doth he not herein shew the light of his countenance, & make manifest vnto them his loue to their great benefit & good? Surely David did most thakfully acknowledge so much saying: *It is good for me that I haue beeene in trouble, that I might learne thy statutes. And againe, I know O Lorde that thy iugemens are rigbrom, and that thou (not of wrath) but of very fassifull*

THE TRIAL OF TRUTH.

55

ues hast caused me to be troubled. And therefore Jeremy praied for the *Jer. 10.24.*
 same as for a thing beneficiall and good : *Curell vs O Lord, & yet
 in thy judgement, not in thy fury.* For God chastiseth his children in
 loue; albeit he punilheth the wicked in wrath. And therfore both *Iob 5.17.*
Iob & David judge not, that the godly, when they are afflcted,
 are in a bad, but in a right good and blessed estate. *Blessed is the
 man (say they) whom thou chashest O Lorde and teachest in thy lawes;
 that thou maest give him patience in time of adverſtine vntill the pubbe
 digged vp for the godly.* And therefore the Apostles did *reioice in Rom.5.3.*
*tribulations, knowing that tribulations bring forth patience, and pati-
 ence experience, ana experiance hope, and hope maketh not ashamed,*
because the loue of God is shewed abroade in our heartes by the holy Ghost.
 The loue of God then apprehended by faith not only engende- *Hope.*
 reth in vs loue towrdes God, but also hope, that maketh not a. *Patiencie.*
shamed, and patience that maketh vs to rejoice in tribulations,
 and to be couragious and constant in the confession of his truth,
 albeit all manner of crosse accompanye the same. For out of
 the abundance of the heart the mouth speaketh: and therfore
*vvith the hearte wee beleue to righteounesse, wee will bee ready
 vvith the mouth to confesse unto salvation.* *I beleaved (saith David)* *Rom.10.10*
and therefore haue I spoken: so vvee also (saith the Apostle) beleene, *Psal.116.10*
and therefor speake. *2.Cor.4.13* *And verily if wee doe beleue that G O D*
from everlasting hath acknowledgd vs, and hath written our
names in the booke of life, howe can it bee but that wee shoulde
thankesfull acknowledge him before the greate congregacion,
and willingly confess h m before the whole worlde? Yea how
can it bee but that wee shoulde continually make our resorte to Praier,
him by prayer in all our necessities, and crave his gracious aide
to affisse and strengthen vs in all those afflictions and crosse
which vvee endure for his most holy name sake? The vnfalfull,
vvho vwill not bee perswaded of the fatherly loue and fa-
vour of God towrdes them cannot come with any cheerfulnes
to make their praiers vnto God: (for howe can they call vppon him Rom.10.14
on whom they haue not beleaved?) but the falfull, that beleue that
God is become their loving father in Christ, & that by him they
haue such interest in God & in al his blessings, must needs coe to
him with great confidēce & hope, & powre out their whole harts

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continually before him, and present vnto him all their petitions and requestes!. And verily they need not to be ashamed to come into his presence, seeing they are cloathed with the most precious garments of Christ their elder brother, and haue him to bee their continuall advocate & folliciter to pleade their cause. In deed the more they behold their owne nakednes and shame, & take a true view of the rotten ragges & fained garments of their owne righteousnes, and the more deepeley therewithal they meditate vpon that strange and admirable goodnesse of God, that would cast the eies of his loue vpō such loathsome wretches, they haue great cause as to be ashamed of their abominable corruption, so to bewaile and lament their intollerable vnthankfulnessse.

Eze.16.63. And so the prophet Ezechiel hath testified that the faithful shal be confounded in themselues, and hange downe their heads, & never open their mouthes for shame, when they shal behold the loue of God towards them in Christ, which hath freely pardoned all their iniquities and sinnes; when I say they shal see on the one side how gracious God is to them, & on the other side how grievous they themselues haue bin vnto God. An ensample whereof we haue in Manasse king of Iudah, vnto whom when the Lorde had given a little taste of his promise of mercy, and had giuen him some assurance of the remission of his sinnes, and of his receiving into favour, how doth he debase and cast himselfe downe, as if he were the only offender among all the servants of God, and all other were as it were no sinners in comparison of him? And how doth he exagerate and amplifie his own transgressions, as if they were more then the sande of the sea, and togither withall so odious and abominable, that he was not worthy to behold the heavens for the same? *I haue provoked thy wrath* (faith he) *and haue done euill before thee; I did not thy will, neither kept I thy commandements: I haue set up abominations and multiplied offences: I haue sinned O Lord, I haue sinned, I acknowledge my transgressions, O Lord forgive, O Lord forgive me, and destroy me not with mine iniquities.* And verily vntill we haue some sight and senfe, & assurance of the mercy of God in Christ pardoning our sins, the ougly sight of our owne deformities will drive vs more and more from God, and wrappe vs faster and faster in the bands of sinne, and be ready to drowne vs

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THE TRIAL OF TRUTH.

57

in the gulfes of despaire : as it may be seene in Caine, Iudas, & the like . But when Christ shall once looke vpon vs with the eyes of his mercy , & shall giue vs some assurance of the remission of our sinnes, as he did vnto Peter whome he mercifully forewar ned not only of his fall, but also of his pardon, & of his recovery, and of his dutie in regard of the same (*I have prayed for thee Peter that thy faith fail not, and thou being converted strengthen thy bretheren*) Luk. 22.31. this favourable aspect of Christ the Sunne of righteouesesse will cause vs with Peter to loue him the more, and not only to single out some solitary place, that we may bewaile our vnythankfulnes with bitter teares, but also to be more feareful and careful for the time to come, least we be overtaken againe with the like offence. For a reverent regard and feare least we offend so good a God, Feare whom we can never endevour sufficiently to please, is caused also by the due apprehension of the Lordes mercies. There is *mercy* Psal. 130.4. *wissh thee O God (faith David) therefore shalst thou be feared.* For as the naturall and kind child reverenceth his father and feareth to offend him, not so much for dread of the rod or for hope of the inheritance, as for that he hath had already manifold experience of his fathers kindnes and care for him : even so the deare children of God having had in former times very good experience of the Lords loue, do reverence & feare him from the very bottome of their harts, and are thereby made watchfull and wary not to offend. Behold (faith S. John) what loue the father hath shewed vs, that we should be called the sonnes of God: Now we are the sonnes of God, but it doth not appear what we shall be: but this we know, that when he doth appear we shall be like him, for we shall see him as he is. And he that hath this hope purgeth himselfe even as he is pure. In which words it is manifest that hope rising out of faith, and the expectation of future blessednes out of the apprehension of former loue, doth cause the f[i]ithfull to purge & clese their harts, least they offend their holy and pure God with their impurities, *I thought we sinne* (say all the godly as it were with one voice) that is, though wee sinne through infirmity, which cannot be avoided in these daies of infirmity, yet we are thine, for we know thy power: but we sinne not, that is, presumptuously, or we give not over our selues to sinne, knowing that we are thine: for to know thee is perfect righteouesnes, and to know thy power Ioh. 3.14.

THE TRIAL OF TRUTH.

power is the root of immortality. For as the children of Israel were healed of the sting of fierce serpents by looking up to the brazen serpent; even so the faithful looking up unto C H R I S T crucified are cured of all their spiritual maladies, and have their sinne slaine in them, and are raised up to newnes of life. Zache desiring but to see C H R I S T was immediatly converted and made a Christian: Olde father Simeon beholding Christ desired pretently to departe out of this life, thinking that hee had lived long inough, seeing hee had liued to see his Saviour with his bodily eyes: All the faithfull that haue had some true view of our Saviour Christ, do more & more desire to behould him still, and that not without very great cause. For the more they see him, the more they loue him, and the more they feele themselves to liue in him and by him. *This is everlasting life* (saith the auctor thereof) *to knowe the only true God, and whome thou hast sent Jesus Christ.* For rightly to know & faithfully to embrace the endles & unspeakable loue of God in Christ, who hath consecrated himselfe both in his life and death to the working of our deliverance out of the hands of sin death & damnation, doth worke in the faithfull the death of sin and life of righteousness, and so layeth the foundation of that life heere which shal be made perfect in the world to come. Now (saith the Apostle) I liue not, but Christ liueth in me and the life that I now liue, I liue by the faith of the sonne of God, who hath loued me, & given himselfe for me. The Apostle lived not, he was dead in himselfe, but Christ by his spirit & word lived and raigned in him: and that because he beheld with the eyes of faith that great & endles loue of Christ who both had liued, and died for him. And hereofit is that the Gospel of Christ, the powerful instrument ordained by God both to begett & strengthen faith, is compared to shooes, & is part of that furniture wherewithal the souldiers of Christ haue neede to bee armed in their most hard & daungerous fight against al the powers of the kingdom of darknes. And verely there are so many thorns & prickes of worldly cares, and so many sharpe stones of crosses and persecutions lying so thicke in that straight and narrow way that leadeth to life, that the paassage of the faithful would be greatly stayed, if not altogether stopped therin, were they not al well shodde

Our whole conversion to God is wrought by his loue in Christ apprehended by faith.
Ioh.17.

Eph.6.15. The loue of God revealed in the Gospel is as shooes wherby we are enabled to walke on readily in the Lordes waies: be they never so full of sharpe stones and pricking thornes.

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THE TRIAL OF TRUTH.

59

with the preparation of the Gospel of peace, and had not that gladsome & ioysome tidings of their reconcilliation with God made them most resolute to passe on along for al those sharpe stôes, & to endure al withal patience. Now then by these things that haue bin delivered it is evident and cleare, that not onely faith ariseth out of the true apprehension of the inestimable loue of God in Christ, but also loue, hope, patience, confession, praier, repêntance, feare, & a religious care both to liue & to die vnto God, & to devote our selues wholly to his service.

And yet we must not so conceaue hereof, as if this one bles-
sing of our redemption wrought by CH RIST did not onely
beginne but also finishe our regeneration and new birth, seeing all
the residue of the gratiouse giftes of GOD testifying and witnes-
sing his fatherly loue are ayders also and assisters herein, being all
of them fittewel for this heavenly fire, and do cause it to burne
more fervently, & to breake out into a greater flame. *Wee acknowledg, O Lord,* (lay the penitent Israelites) *our wickednes and the mis-
keenes of our forefathers, for we haue sinned against thee: doe not abborre us* *for thy names sake, graunt us downe the throne of thy glory, remeber and
breake not thy covenant with vs. Are there any among the vanities of the
Graunces that can give raine or can the heauens give showers? Is it not
then O Lord our God? Therefore we will raise vp thow, for then hast made
all these things. In which words we may perceiue that it was the due
consideration of the covenant of God made vnto them in Christ
whereby GOD after a sorte had bounde himselfe to bee mer-
ciful vnto them whensoeuer they did repent; that caused this
people to returne vnto their GOD, and to acknowledge and
bewaile their owne corruptions and sinnes; the which also was
well forvyarded by the remembrance of the LORDES smal-
ler blesinges, even by the due consideration of this, that
raine and trufulle seasons came onelie from him, and all other
giftes and blesinges, whatsoeuer. So Hos. 14. vvhile the
Prophete exhorteth the people to returne to the L O R D E
and say: *Take away all iniquite and remoue all gratiouse, so
will vvee render to thee the calmes of our hilles. And our shal not
forsake vs, neyther will vvee ride uppou horses, neither vvee
shal we euer lift up our heads, neither shall we stand upright in
boord.**

All the
Lords gra-
tious giftes
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sings are
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Ho. 14. 3.

THE TRIAL OF TR VTH.

we say any more to the workes of our hands, ye are our Gods: for in these the fatherles findeth mercy. Now they could not truly hope for pardon for their sins and iniquities but onely in the promise of the Messias: it was that then that first ledde them vnto God, the which was seconde by the due consideration of this, that al aide and helpe is also found at his hands, who is the helper of the helpless.

And verely we haue no right at al vnto any of the Lords blessings, as lōg as we be at warre & at emnity with God: we must be first recōciled vnto God, & made heires by Christ, before we can lay iust claime to a childe's part, & to haue our portion in that inheritance, that doth descend vnto vs frō our heavenly father. And therfore when the Lord would gue vnto Ahaz king of Iudah assurance but of this one temporal blessing, even of his bodey deliverāce frō his bodey enemies; *bē bōuld* (saith he) this shal be your signe that I wil bring to passe this thing for you: *A virgine shall conceaue & beare a sonne, & she shall call his name Immanuel.* As if the Lord should haue said: I haue bōuld my selfe by promise even frō the beginning of the world to give you my son to be a pledge of my loue, & to be the conduite of my mercies: how shal I not thō with him & by him convey them vnto you? & particularly howe shal I not nowe performe this my promise made in him for your deliverance from these your bodey enemies? For the cause that moued God to make this glorious world at the first, and to stote it with such variety of al manner of blessings, was his owne most free and undeserved loue towards his elect in Christ, and therfore when they are abusly bestowed vpon them, the same proceedeth from the very selfe-same spring. Thewhich whē they are bestowed vpon the vnfaithful they are not blessings but curses, for that they make them more earthly, covetous, licentious, riotous, proud, cruel, vnschākful, & the like, and so encrease their most grievous condēnation, whereas to the faithful, who are the right heires vnto them, they are not curses but blessings; for they make them the more to rejoice in the Lord, & to be more obedient & thākfull vnto him, & more beneficial & helpful vnto their neighbours, and so further their faith, repentance and loue, and encrease in them all sincere dōvotion. When David was remembred

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The Lords
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THE TRIAL OF TRUTH.

61

bred by the Prophet Nathan of his foule faulte committed with
 Bethshebah the wife of Urias, and of the great dishonour that
 redounded to God by that his most odious and grievous crime,
 how that the Lord had not so deserved at his hands, who had ad-
 vaunced him from the shepheards crooke to the scepter of the
 king, and had given into his bosome his masters wiues, and could
 & would haue done him more honor, if that had not bin inough:
 howe did even these smaller blessings worke most effectually in
 the hart of David, peircing & wounding his most tender soul, &
 causing him with many most bitter teares to bewaile his former
 most grievous vnthankfullnes? And howe did the remembrance
 of the lame mercies cause him also at another time to reioyce in
 the Lord and to triumph, and most vehemently and earnestly to
 pray vnto God for an obedient & thankful hart? *What am I ò Lord*
 (*saith he*) *& what is my fathers house, that thou hast brought me hither.*
^{2. Sam. 7. 18}
^{1. Chro. 17.}
^{16.}
 So? And what is this thy people Israel that thou didst after a sorte
 muster togither al thy armes for their deliveraee out of Egypt?
 What sawest thou in vs or in our progenitors, that thou hast thus
 laden vs with thy loue, and filled vs with such abundance of thy
 mercies? O lett our harts therfore be filled with thy loue, and let
 our hands stil be employed in thy service: keepe this [in the pur-
 pose & thoughts of our harts for ever, and so prepare our soules to
 feare thee! Neither was he himselfe only thus stirred vp to imploy
 himselfe & al his authority & wealth to the promoting & furthe-
 ring of the Lordes service, but also with the selfe same argument
 doth he endevour to perswade his principal subiects & servantes
 to be helpers to his son Solasmon in the same worke. *Is not* (*faith*
he) *the Lord your God with you & hath given you rest on every side?* *For*
^{1. Chro. 22.}
he hath given the inhabitanes of the land into mine hand, and the lande is
^{18.}
subdued before the Lord and his people: Now then set your harts and your
soules to seeke the Lord your God, & arise & build the Lordes sanctuarie.
 So likewise when the Lord had brought the children of Israel in-
 to the promised lande, and had placed them in the quiette and
 peaceable possession thereof, howe doth godly Iosuah haing a
 greate care that after his death they should bee true and faith-
 full to their G OD, who had beeene so true and faithful to them,
 make a large recitall of their manisfolde mercies solately recea-
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ved, and then propofeth this option and choice vnto them; saying: if n̄ ſome oully your aſe to ſerue the Lord, then chnſe ye this day vnto me yee vwill ſerue, &c. I and mine banſe vwill ſerue the Lord. ¶ VVhereunto they anſwere as it were with one voice: God for bid that we ſhoulde forſake the Lor. e to ſerue other Gods: for the Lorde our Grahath brought us and our Fathers out of the lande of AEgypt and out of the houſe of bondage: and bee did thofe greate miracles in our ſighe, and preſerved vs in all the vrore that we vrent, and amonſt al the people through vnto whom we came. ¶ And the L O R D E ad caſt vnto before vs all the people, even the Amorites vwhich dwelle in the lande, therefore vwill we also ſerue the Lorde, for bee iſ our G O D . In vwhich wordes it is evident howe theſe faithfull ſeruantes of G O D vwell vveighing vwith themſelues that the Lorde vwas their good and gracious God, who had ratified his loue towrdaſ them by his maniſtolde blessings, doe take themſelues therby to bee moſt ſtraightlye bounde to his ſervice, and therevpon doe make a moſt ſolemne promife and vow to con- tinue his loyall and obedient people. The which promife and vow, beeing made by them vpon ſo iuft and ſufficient cauſe, they as faithfully and truely kept and perfromed. For it is recorded of them not only in the lame Chapter, but alſo iudges the ſecond, to thir eternall glory and renowne, that they ſerved the Lorde all the daies of Iosuah and all the daies of the elders that ever lived Iosuah, vwhich had ſene all the greate vrokers that the L O R D had done for Iſraell. The cauſe then that kept this people ſound and uprighte in the ſervice of G O D vwas, for that they religiouſlie kept an holy remembrance of the Lordes maniſtold and greate mercies,

Ind. 2.7.

As the reli- gious reme brance of the Lordes mer. ies is the cauſe of all ſincere obedience: ſo the wretchedneſſe forgetful- neſſe thereof is the cauſe of al rebel- lious vngodli- nes. ver. 10.

Now on the contrary ſide if wee will beholde and ſee, vwhy the bad children of ſo good parentes revolted and tell away ſo quickeſtly from the G O D of their fathers, and continued not in his ſervice and feare, ſee what followeth in the lame Chapter. ¶ Vhen Iosuah was deade, and alibas generation vwas gathered to their fathers, then there arose another generation after them, which neuer knewe the Lorde, nor yet the vrokers that he had done for Iſraell: then they did vrickede and ſerved Baalim, and forſake the God of their Fathers, vwhich had broughte them ou of the lande of AE-

gypt.

THE TRIAL OF TRUTH.

63

gyp. So in the dayes of the Prophet Ieremie, the cause also why
 the badde posterite of this backeslyding people departed like-
 wise from the Lorde and vwalked after vanitie, and became
 vaine is this, for that none fide in their heartes, *where is the Lord*
that broughte vs out of the lande of Egypt, that ledde vs through the ^{Ier.2.6.}
woldernesse, through a deserte and vaste lande, and through the
shadowe of death, and broughte vs into a good and plentifull land, and
made vs easse of the fruste thereof? So likewise Psalme 78. and the,
 hundred and sixt, a like revolte of the same nation and namely
 of the Ephraemites who descended from holy Ioseph being me-
 tioned, the same cause is added of their revolte: *They forgat God* ^{Psal.78. &}
sherr Saviour vvhic had done so greate thinges for them, vvwonderfull
thinges in the lande of Ham, and seafull thinges by the redde sea, ^{106.21.}
 For as it fared vwith the children of Ioseph and the residue of
 ghe Israhelites, vwhen there arose a newe king in Aegypt which ^{Exod.1.8.}
 knewe not Ioseph, nor did remember those greate commodi-
 ties vwhich all AEgypte enjoyed by his meanes, then they
 dealte most vnkindly vwith them, and vsed them with all ex-
 tremities: even so dealte the vngacious and vnthankfull po-
 terry of Ioseph wth the GOD of Ioseph, who had adua-
 ced him to bee a father to Pharaoh, and the greatest state in all
 his kingdome, vwhen they forgat the greate mercies of GOD
 both to vwarde him and to vwarde themselves also, then they
 started aside from his service, and fell away from his feare. Yea ^{Hos.1.5.}
 vwhen they ascribed their Corne and VVine and VVooll to
 Baalim, and the fruites of the earth to the host of heaven, and
 their deliveraunce from their bodily enemies to Ashur and AE-
 gypte, and their greate plenty to their ovnē pollicie, then
 they forooke God and followed Baalim, and vvorshipped the
 host of heaven, and sente gifte to Ashur and AEgypte, and
 burnt incense to theirowne yarne, highly magnifying and extol-
 ling themselves, and leaving of to magnifie God, of whom they
 had not only received all these things but theselues alio. The
 which thing alio vwhen it was forgotten by the wicked, ^{Sep. 2.}
 Cap. When they did not beleue that G O D was their
 creator, & that al manner of commodities which they enioied were
 his gifte, but imagined that they were borne as al adventure

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and.

THE TRIAL OF TRUTH.

Sap. 2.6.
and left to their owne hands to shift for themselues, then like filthy swine they trod vnder foote all feare of God, & gaue them selues over to wallowe in the mire of their owne sensual and uncleane lusts. *Come (said they) let vs enioy the pleasures that are present, let vs chearefully vs the creatures as in youtb : let vs fill our selues with costly wine and ointment, and let not the flower of our life passe from vs: let vs crowne our selmes with rose buds before they be withered, and let vs leane some token of our wantonnes in every place ; for this is our portio, and this is our lot.* So daungerous a thing it is either to forget the Lords mercies, or not to beleue him to be the only fountaine of al good things, but to ascribe the either to our selues, or to chace & fortune, or to the dispositiō of any creature, for it causeth God to withdraw his favour wholy from vs, and to giue vs cleane over to a reprobate sense, and to suffer vs vtterly to fall away from his feare.

Ier. 3. 12.
lex. 1.1.
Isa. 1.1.
Yea it not only maketh the Lord to be most grievously offendēd with such an abominable sinne, but after a sort to be vterly astonished and amased, for that there coulde come to passe any such impiety. *O yee heavens be astounished at this, be afraid and vtterly confounded saith the Lord: For my people haue committed two evill: they haue forsaken mee the fountaines of living waters, to dige to them selues pits even broken pits that can hold no water.* And in the very beginning of Isay : *Heare O heavens, and harken O earth, for the Lorde hath spoken; I haue nourished and brought vp children, and they haue rebelled against me. The oxe knoweth his owner, & the asse his masters crib: but my people haue not knownes, Ifrael hath not understande.* The oxe & the asse, albeit they be voide of al reason, yet haue so muche sense as to be serviceable to them by whom they are fed: yea the very deade and senselesse earth yeeldeth forth her encrease to thē by whom it is manured and husbanded: and therefore all such are more brutish then the very oxe and asse, and more vile and base then the very dead and senselesse earth, who having received all from God will not acknowledge their gracious benefactor, & be thankfull unto him for his great mercies. Verily they which are carelessle to tast of the Lords loue, are worthy to drinke the dregs of his displeasure: they that refuse to loue God for his goodness, and to rejoice in him for his mercy, are worthy to shake & quake
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THE TRIAL OF TRVTH.

65

at his iustice, and to tremble at his fury; they that neglect to take
at his hands the cuppe of salvation, are worthy to heare from his
mouthe the dreadfull sentence of iust condemnation: they that
will not aboue all thinges esteeme of his invaluable favour
and alwaies meditate vpon that vnspakeable loue where-
by they are delivered from everlasting fire, are worthy still to be
remembred of their vnthankfulnes by their continuall suffering
of those intollerable torments of hell fire: they which are care-
lesse to blesse God day and night most chearfully for their eternall
and everlasting happiness, are worthy to curse themselues day
& night most ruefully for their eternal and everlasting wretched-
nes. And verily if David purposed to destroy all that belonged
to Naball, for that, when he had preserved his flockes in the wil-
dernes, and had beene as a wall vnto his servants, this his kindnes
was requited with currishnes, and his messengers sent backe vnto
him with reproaches instead of rewards: What cause the hath
God, who cauleth all his creatures to attend vpon his servants, &
maketh his glorious angels to be their guard & to encape round
about them, yea who is himselfe a brasen wall vnto them to de-
fend them and theirs frō all their enemies, most highly to be of-
fended with his vnthankful servants for the contempt of so ma-
ny and great favours, and to be revenged of the same withall con-
digne punishment? what to forget the kindnes of our bodily pa-
rents, and to be stubborne against them, was by the law of Moses
adiudged to bee worthy of no lesse punishment then stoning to
death: and but to enter consultation of conspiring against prince
& countrey deserueth by our laws to haue the bodies of all such
offenders dismembred, and to be set vp vpon the toppes of our
gates as ruefull spectacles to warne all to beware of the like trea-
cherous vnthankfulnes: (and yet our parents, prince, and coun-
try are for the most parte but the meanes of some temporal bles-
sings to be conveied vnto vs: for it is God that is the authōr boþ
of the one and the other, and the ordainer boþ of al meanes and
of all blessings also) what an heavy iudgement then doth it de-
serue so far to forget the Lords mercies, as that we should be stub-
borne and disloyall to him, & ioine our selues in conspiracy with
that archtraitour Satan?

Verily.

THE TRIAL OF TRUTH.

Verely when the Lord hath bin so mindful of vs, & wee hane
 bin so forgetful of him, whē he hath bin so kind to vs, & we haue
 bin so vnkind to him, it cannot but highly incēse him against vs,
 and wrest out of his hands most grievous plagues, as we may per-
 ceive by that dreadful destruction that came vpon the ten tribes,
 & that direful delatō upon the nation of the Iewes the whole
 remnant of Israel especially for their vnkind forgetfulness & con-
 tempt of the Lordes so sundry and manifold mercies. The first of
 the which judgments with the causes therof is sette downe vnto
 Amo. 5. 6. vs by the Prophet Amos: *Thus saith the Lord for three transgref-
 sions of Israel & for fourre I will not turn to it: because of their oppresſions,
 adulteries, superstitions, & their wicked rejoicing before their l-
 dols, as if by their meanes they had bin so enriched & advaunced.
 Yet (saith the Lord) it was I that destroyed the Amorite before them,
 whose height was like the Cedar trees, & he was strong as the oakes: Not-
 withstanding I destroyed his fruite from above, & his roote from beneath.
 Also I brought you up from the land of Egypt, & ledde you fourre yeare
 through the wilderness to possesse the land of the Amorite: and I raised up
 of your sonnes for Prophets, and of your young men for Nazarines, is it not
 even shew o yee children of Irael saith the Lord? But ye gave the Nazar-
 ites wine to drinke, & commanded the Prophets saying, prophētē no: be-
 hold I am pressed under you as a cart is pressed that is full of beaves.
 Behould then what it was that added such a weight vnto their
 sins, & made them so grievous and offensive vnto God, and so a-
 gaine in the next chapter: *Heere this word that the Lord pronoucereth
 against you o yee children of Israel, even against the vbole family that I
 brought out of Egypt, saying: you only haue I known of al the families of
 the earth, therefore I will visite you for all your iniquities.* In both which
 places it is manifest that the Lord himselfe testifieth against this
 unthankful nation, that seing he had so laboured to winne them
 with his blessings, and yet they would not give place to his kind-
 ness, therfore he himselfe would make place vnto his plagues, &
 to his most heavy but iust vengeance.*

And now concerning that other judgment executed vpon Je-
 rusalem & the nation of the Iewes the whole remnant of Israel, the
 which was the most strange and the most dreadfull that ever was
 executed vpon any people from the beginning of the world, was

unthank-
 fulnes is
 the princi-
 pal circum-
 stance, that
 most of all
 aggravated
 the grievous-
 nes of sin.

Amos. 3. 1.

THE TRIAL OF TRVTH.

67

it not for this cause, that as God had at the first in kindnes exceeded towards them aboue al other nations of the whole earth, & they againe had exceeded towards him in their vnthankesfulnes, therfore at the last his plagues against thē did exceed the plagues of al other nations of the whole earth? As we may gather by that woefull complainte that our Saviour tooke vp over Ierusalem saying: *O Ierusalem, Ierusalem, thou that killest the Prophess, and Mat. 23.37. stonest them that are sente unto thee, howe often woulde I banegathered thy children as the hen gathereth her chickens unto her wings and yee woulde not?* Therefore is your house left unto you desolate: Howe often (saith our Saviour) haue I called you vnto mee by my manifolde blessings corporall and spirituall? and vwith what kindnes haue I succoured you in all your necessities and wantes? and how long haue I had patience with you in wayting for your ameendment? Therefore patience so often offended, and kindnes so much contemned must needs at the last be turned into furie. Sinne verely is exceeding sinfull because it is a transgression of the most holy, pure, and righteous law of God, and is a contempte of his maiestie vnto whome vvee ovve all obedience, if it were but in respect of his supreme auctority over vs: and yet heerein it doth exceede all this, and is made most sinfull even in the highest degree, for that it is committed against him, vvhose mercies haue so farre exceeded towardes vs, and haue made vs so deepleie endebted vnto him, that if we shoulde most frankly and freely giue our selues and all that vve haue to bee prest and ready continually to doe him service, if I saie wee shoulde doe this againe and againe, yea ten thousande times more then we are any way able, yet we can no way match his vnspeakable kindnes, or be answerable vnto his endles loue. To forget him then that hath so remembred vs, & hath given vs such cause to remember him cōtinually casteth vs downe below all manner of fenceles & liveles creatures, yea it maketh vs in some sort worse then the very devylstheselues. For they in sianing forgate God their Creator & lāctifier, but we adde also thervnto the forgetting of God our Saviour & redeemer. Whē we defile our selues with the pollutions of the vvorldē, vvee forgette that we were ever cleansed from our olde sinnes and former vncleanes,

2 Pet. 1. 9. we traddle under foote the sonne of God, & count the blood of the covenant Heb. 10. 29. as a vyle thing & of no price, and after a sort crucifie againe the Lord of glory. We contemne and despise this blessing of blessings, and cleane sett at naught this mercy of mercies, or else wee would not so wretchedly forgette the same. We forget it, for if we did carefully embrase & remember it, it would not be without fruit. But we contemne and forget it and negle^t the meanes wherby we should be put in continual remembrance of it: yea by little & little we are drawn on evē to hate & to persecute these meanes, and so draw nearer & nearer vnto that sin of sins which maketh vs vncapable of all mercie.

The mani-
fold means
that God
hath ordain-
ed to pre-
serve the
remembrance
of his end-
less loue
in Christ,
and the re-
sidue of his
manifold
mercies: as
1. the word

From the which sin & from al other that we might be preser-
ved, the Lord hath given vs his holy word to bee alwaies before
our eies, and so to keepe in vs a faithful remembrance of all his
mercies: wherin we may record his gracious & merciful covenāt
in Christ, by the which he hath givē himselfe to vs to be our God,
and hath taken vs to himselfe to be his people: wherein we may
reade his will and testament, in the which he hath adopted vs for
his sonnes in Christ, & made vs heires to all his treasures, & hath
bequeathed vnto vs besides al other gifts, that grand legacy of e-
ternal glory: wherin we may pervise that authētical charter of al
these priveledges & immunitiess which we presely do, & are here-
after more fully to enjoy, being already made fellow citiēs with
the saints & of the household of God, and incorporated into the
heavenly & cælestial Ierusalem: wherin we may take a true view
of the large & plenary pardon of all our trespasses and debries, &
of that great graunt of the free remission of al our sins, signed af-
ter a sort with the Lords owne hand, & ratified & cōfirmed with
the seale of his sacraments. For they were also ordained for the
same principal end & vse: that by the outward resemblāce of the
visible signes vwith the invisible grace they might togither vwith
the word not only represent and sette before our eies the Lords
spiritual giftes and graces, (for Sacramentes if they had no re-
semblance they should be no Sacramentes) but also to assure vs
by the bodeley receiving of the outward signes, of the inward
participation of the invisible giftes. The Church hath also ap-
pointed vnto vs certaine principall feastes, as the feast of the

2. The Sa-
craments.
Doe this in
remembrāce
of me.

THE TRIAL OF TRVTH.

69

sativity of the L^OR D , and of his resurrection , and ascensi- 3. Festivall
on, and the like, that they might likewise be a meanes vnto vsto daies
continue an holy remembrance of his principall mercies : And
therefore on those daies there are appointed also to bee opened
vnto the Lordes people such speciall parcelles of holy Scripture,
as do more clearly sette forth the same. And for that these feasts
come but once in the yeare, there is one special day appointed in 4 The Sa-
every vveeke, that vve should not onely call to minde that God both or the
made the vworld in fixe daies and rested the seaventh, & blessed
it, and consecrated it to the holie remembrance of the glorious
worke of the creatiō: but much more that we which are Christiās,
& haue the Iewes Saboth trāslated into the day of the Lords re-
furrecōn, should most carefully record especially on that daie,
that he both died for our finnes, and rose againe for our iustifica-
tion . And therefore as vpon the Iewes Sabbath there were cer-
tainē Psalmes appointed to be redde publikely to the people for Read these
the calling to their remēbrance of the blessings of the Lord : so in Psalmes &
the churches of the Christiās the same haue bin cōtinued even to hymnes
this day, & other holy hymnes added thereto for the further ma- not cursō-
nifestation of the same mercies . And for as much as this publike rely & for
meeting of the whole cōgregation to record the Lords mercies is fashion, but
appointed by the Lord himelfe to be but one day in the weeke, with reli-
therfore there is a most strait charg givē also by the Lord hiselfe, gious and
that every one of the Lordes people shoulde privatly every day devout at-
haue their resort to the word of God, and meditate therin day & tention, &
night , that so they might keepe a cōtinual remēbrāce of al those thou shal
things, which never can be too much remembred . And least any soone finde
of the more simple & ignorant should pleade either simplicy in the fruite
vnderstāding or weaknes in remembring , the Lord in his great
goodnes hath provided a remedy also for the same , by causiing
diverle short & plaine sentēces to be sett down in his holy word , thereof.
which are both easie to be vnderstood, & to be remembred also, These and
that so evē they might haue no pretēce at al to faile in so behov- the like lē-
ful & necessary a duty, As Job 35. 10. Ier. 2.6. & 5.24. & 14. 20. tences may
Ho.14.2. And yet least any of the Lords servāts should disconti- easily be
nue in this the Lords worke, he hath appointed also the ministers learned
of his word to be his faithful remēbrācers therin, & to cal cōtinu- without
booke, and ought to
ally

be remembred when we are by our selues continually.

5. The office of the Lords Ministers.

Psal. 105. 1.

ally vnto their remembrance both the Lordes manifold mercies, and their manifold dueties, that they owe vnto him for the same. For if all the Lords people ought not only themselues to be employed diligently about the Lords works, but also to further each one the other therem : then how much more ought they to doe it, which are appointed to be publik officers for the same purposet. How ought they especially most carefullie to put in practise the exhortation of the prophet by calling continually vnto the people and saying? *Praise the Lord, and call upon his name, and declare his workes among the people: Sing unto him, sing praises vnto him, and let your talking be of all his wondrous workes. Reioice in his holy name, let the hearts of them rejoice that seek the Lord. Seek the Lord and his strength, sticke his face continually. Remember the marveilous workes that he hath done, the wonders and the iudgments of his mouth, oh yee seede of Abraham his servant, ye children of Iacob his chosen: he is the Lord our God.*

6. The Lords gracious affiance according to his own co. venant.

Ier. 31. 34.

And yet if all men faile in their duety, the Lorde himselfe will not faile in that covenant which he hath made with all his chosen: wherein hee hath promised that hee himselfe will write his lawes in their heartes, and plant them in their mindes, and that he will doe the same so suffisiently, that it shall not be a matter of absolute necessity for every one to exhort and to admonish his neighbour saying, know the Lord: for they shall all know me (saith the Lorde) even from the greatest vnto the least. So and so beneficiall it is vnto all the Lords people to know the Lord and his gracious blessings, & to keepe a continual remembrance of the same: and therefore so and so many meanes hath the Lord appointed in his vnspeakable wisedome and goodnesse for the stirring vp of every one of his faithful seruants to the ready and careful performance of this so beneficiall and necessary aworke; So and so carefull hath the Lord been that the people devoted vnto his service shoulde want no meanes to strengthen & further them in the holy exercise of sincere devotion. Now let vs see how the church of Rome (which boasteth so highly of her owne great devotions, land of the huge multitude of ali manner of good works which so and so abounde among her children) religiously extolleth the Lords mercies & what a carefull remembrance sheweth keeper of his goodness, seeing (as it hath beeene shewed) that is the mother and the nurce

of

THE TRIAL OF TRUTH.

71

of all sound and sincere devotion, and the fountain & welspring
of all good works.

The word of God in setting downe the great & gracious bles-
fings of God doth declare vnto vs these three pointes. First the
cause of them, even his owne goodnesse and loue: secondly the
end, which is the manifestation of his goodnes and loue: thirdly
the effect, which is the working therby in the harts of his chosen
of al inward graces & outward dueties also both to God & to our
neighbour. The grace, goodnes, loue, and mercy of God is the
full fountaine frō whence all his blessings doe issue & flow. The
great & blessed worke of mans redemption issueth from thence
as our Saviour testifieth: *So God loved the world that he gave his only
begotten sonne that whosoever believeth in him should not perish but have
life everlasting.* Ioh.3.16.
The great & blessed worke of the creation and all
the residue of his gracious blessings, many of the particulars wher-
of are set down by the prophet Ps.136, come also from thence, e-
ven because his mercy endureth for ever. This mercy & loue of
God is not only most ample & large, but also most free & vnde-
served: *For every good gift and every perfect giving commeth downe frō* Iac.1.17.
above frō the father of lights: & we hold all that wee enjoy from this
grand & vniuersal landlord, & therfore we must pay our whole
rent to him, & performe only to his court our suit & service: we
are endebted vnto him alone for the loane of al that we posesse; &
& therfore to him alone we must discharge all our debt. His loue
also is most free & vndeserved; he seeketh therin not to gain any
thing to himselfe, but only to do good, & to benefit other: & this
doth farther set forth the greatness of his loue, & so doth enlarge
the bil of our debt. Secodly the end why God bestoweth his bles-
fings is that they might be vnto vs most plaine demonstracions of
his loue & most certain testimonies of his goodnes. *Show me thy faith*
S. I am thy faiblē by thy works: & I will shew thee my faith by my works. Iac.2.18.
My chilđrē (faith S. Iohn) let vs not lōse in word & in tongue, but in work
& in truth. That loue thē is in truth, that is effectual in workstand-
ing that faith is soūd & right, that sheweth it selfe in the fruits. Wher-
fore god who would haue his chose know & be fully persuaded
that he loveth thē in truth, sheweth it forth to them by his most
gracious and manifold blessings as by the effects & fruits thereof.

O 3. and

THE TRIAL OF TRVTH.

and this is also a great addition vnto his loue. Thirdly the Lord maketh his loue manifested by his blessings the meanes to beget and to encrease faith, loue, repentance and the like in the hearts of his elect and chosen children: he putteth them not out to vse, nor taketh any encrease for them: (for his estate cannot be bettered, nor his blessednes encreased) the profitte and encrease accrueþ to vs: and therefore by them we merite nothing at the hands of God, nor make him thereby any way endebted to vs, but wee our selues are more and more still in his debt for the free loue & francke gift of all his blessings. Now then to returne againe to the first point.

The loue of God is the ful fountaine of all manner of his blessings both bodily and ghostly, and he himselfe is not only the author, but also the dispencer and bestower of them all: the blessings themselves, and the meanes are of him, and the working also of the one and the other. Temporal meanes are in themselves nothing without the speciall power of God working in them & by them. Man liveth not by bread only, but by every word that proceedeth out of the mouth of God. And life consisteth not in the great abundance of all such thinges as doe belong to the maintenance of life: The horse is counted but a vaine thing to sauе a man, neither can he deliver any one by his much strength: the watchman also waketh but in vaine, valesle the Lord keepe the citty. So spirituall meanes also are nothing without the effectuall power of the almighty working by them: for that is the very soule and life of all. He that planteth is nothing, and hee that watereth is nothing, but God that giveth the encrease. Iohn the Baptist can baptise but with water: Aустine can but speake to our bodily eares: Christ baptiseth only with the holy Ghost: and he that hath his chaire in heaven is he only that, can teach the heart. The water in baptism can but wash the body, and the very word of the promise of it selfe without faith is but an ineffectuall and dead letter; yea the bodily presence of Christes owne flesh profiteth nothing: it is his spirit that quickneth, & that worketh faith and bringeth life. And therefore when Rachell said vnto Iacob, *Gen.30.1. give me children or else I die: Iacob was angry with her and saide: Am I in Gods steede, who hath withholden frō thee the fruit of thy womb?*

So

THE TRIAL OF TRUTH.

73

So when Naaman the Syrian was sent by his Master to the king of Istaell to be cured of his leprosie: *Am I a God (saith he) to kill and give life, that be harsh sent vnto me to cure a man of his leprosie?* So likewise in that lamentable siege and famine of Samaria, when a woman cried to the king as he passed by: *Helpe my Lord O King:* the king answered: *how can I helpe seeing the Lord doth not succour vs either with the barne or with the winepresse?* If then our bodily blessings depend not vpon the meanes, but are in the hands, & at the disposition of the author alone, then much more our ghostly & spirituall: and if both bodily and ghostly, then all: and then is he to be sought vnto only for al: and then is he to be served and honored only for all. For seeing that of him and for him and by him are all things: therefore the conclusion followeth necessarily, *to him be glory for ever and ever, Amen.* And it is a duty belonging to vs all to fall downe before him that sitteth vpon the throne and to cast our crownes at his feete and to say: *Thou art worthy O Lord to receive glory, and honour and power: for thou hast created all things, & for thy wils sake they were and are created.* For are there any among the vanities of the Gentiles that can give raine? Or can the heavens give flowers? Art not thou the Lord our God? Therefore will we wait upon thee: for thou hast made all these things.

^{2. King 5.9.}

^{2. Xin. 6.16.}
To ascribe
any bles-
sing vnto
the meane,
is to place
the meane
in the ma-
kers roome
Rom. 11.36.

^{Apoc. 4.11.}

^{Ier. 14.30.}

The cause then that moveth the faithful to cleave sincerely to God, and to continue stedfast in his feare is, for that they beleue that they do receive all good things wholy and solely from him: they seeing that of him they receive them whole wages & maine-tenance, therefore do give themselves wholy to his service. As on the contrary side the cause of idolatrie and falling away from God, and maiming, mangling, and corrupting his worship & ser-vice, is the ascribing to our selues or to other, either wholy or in part the glory of many or of any of the Lords blessings. This was the cause of Idolatrie among the Gentiles, of their honouring of themselves, and of their Idols, and of their unthankfulnesse vnto the true God. For as concerning the wise, learned, and politike among the heathen, if they yeilded vnto God the glory of any bles-sings at all, it was of such only as were temporall and transitorie: they were beholding vnto themselves only in their owne opin-ions for their temperance, fortitude, wisedome and all other ver-tues,

The ascrib-ing of all good thigs entirely to God is the cause of tru. Piety and godli-ness: as on the contra-ry side the ascribing of Gods gifts vnto creatures is the cause of Idolatrie and falling away from God.

Cic.1.3.de
nat. deorū.

Dicit vitam
det opes:
sequum mi
animum ip
se parabo.
Hora. ep. 1.
ad Lollium.

Ma.10.13.
Dan.4.17.
lob.31.27.

tues, & therfore they honoured themselues for these things and not the true and living God. Hath any one (saith Cicero) at any time given thankes vnto God for that he was a good man ? Noe: but for that he was rich, honoured & preserved: & therfore (saith hee) they cal Iupiter the best and the greatest, not for that he maketh men iust, sober, and wise: but for that he sendeth riches and safety. So Horace : Let Iupiter give me life & wealth', and I vwill provide for my selfe a good minde . Yea many of the greatest states among them did ascribe also to them selues their riches and honor, & to their owne wisedome pollicy & power: as it may appeare by the insolent harts & proud proceedinges of the king of Assur & Babilon, & by the like practise of many meaner men in the time of lob. And as for the multitude they did generally ascribe al to chaunce & fortune, to destiny & to the starres, many also of the wiest & greatest amongst them being not free from this error: in that they commonly called their wealth & honoure the goads of fortune, & had their temples erected both to fortune & fate. And as for those whome they worshipped for Gods both privately & publikely , they were either the first founders or the enlargers of their families, cities & kingdomes, or the inventors or furtherers of some beneficiall science & arte : as Ceres vvas worshipped for inventing or bettering the arte of manuring the ground, Bacchus of the vine , Pan of cattle, Neptune of navigation, Mars of warre, Apollo of wisedome, Esculapius of phisick, Iuppiter of governing of countries & kingdomes, All these and many other were worshipped by the Gentiles as Gods , for that they were thought to be the inventors or furtherers of many beneficall artes, and the auctors or disposers of many blessings: and so the worshippe of the true God the onely auctor & disposer of all good things was generally banished out of the great & large countries & kingdomes of the whole world, & shute vp within the coastes & borders of one smal & meane people: and namely he was excluded out of the Pantheon of Rome, wherevnto were admitted the gods & goddesses of all other kingdomes & countries which the Romanes subdued & made their tributaries , for that he would bee worshipped alone as the one onely true God almighty & al sufficient, the onely auctor & doer of al good things.

Nel-

THE TRIAL OF TRUTH.

75

Neither was the true worshippe and service of God for anie long continuance kepte pure and vnpolluted among this one nation which he had chosen vnto himselfe to be his owne proper and peculiar people. For they ascribed their wealth and abundance to Baalim, to the host of heaven, & to themselues, & so fel fit God & worshipped Baalim, and burnt incense to the Queene of heaven, and did offer sacrifice vnto their owne nettes: And they ascribed their preservation to Ashur & Egypt, & therfore sent their gifts to those places: And they imputed their vertuous works in part to their own free will & the benefit of eternall life vnto the merit of their owne works: & therfore did they boast of their own holines not only before me, but also before God: they trusted in thēselues & in their own righteousness, & rejected the righteousness of God in Christ, & so caused thēselues to be vtterly rejected of God. Wherby it came to passe that the kingdome of God was taken fitō them, & was translated vnto the Gentiles, and the true worshippe and service of the onely true God vvas made common to all the nations of the whole earth.

Isa. 48.5.
Jer. 44.15.
Hos. 2.8.
& 12.

Hab. 1.16.

Luk. 18.11.

Rom. 9.34.

But it did not with them neither continue pure and vncorrupte any longe time. For the Church that vvas a chast virgine vvhiles the Apostles lived, beganne shortly in many countries to play the adultere, and to defile her selfe with spiritual whordomes and Idolatries. The Apostle Saint Paule testified vnto the Elders of Ephesus, that he knew ful well that after his departure there should enter in among them grievous wolves not sparing the flocke. And Saint John that lived longest of al the Apostles testifieth that even in his time manie false Prophets vvere gone out into the woorlde: and that the sprite of the grete Antichrist, that was to come in the latter times, vvas alreadie vworking and laying of the foundation of the great apostacie from G O D and his truth; and brevvyng the cuppe of that deadly poison vvhether vvhall was to bee made drunken all the kingdomes of the woorlde, and practisynge those spirituall fornications and adulteries vvhatever vvhall the whole earth vwas to be defiled. And vwhat vvere those spirituall fornications and adulteries but an Idolatrous worshippynge of the creature in steede of the Creator, a superstitious serving of the Sainetes in

Act 20.29.
1 Joh. 4.1.

P

place

THE TRIAL OF TRUTH.

place of the Saviour, & an unchaste & vnshamefast embrasing of the freindes of the bridegrome in steede of the faithful cleaving vnto the onely bridegrome himselfe? And how was this brought to passe bnt whilest the world was taught that C H R I S T the bridegrome of the Church was not the onely mediator and patrone of his people, but the saintes also the friendes of the bridegrome? that God had after a sorte passed away from himselfe his interest and right in the bestowing of his owne gracious giftes and blessings, and had delivered them over vnto his servantes to be in their handes and at their disposition, & had made some of them patrones over one countrie & some over an other, some over men of this calling and some over men of that, some over this kind of cattle, and some over that, some deliverers from this disease and some from that, and some dispoters of this blessing & some of that. And hereof it came to passe that so many deuotions were done vnto the saintes, and so fewe vnto Christ: so many churches and relligious houses founded to the honour of the saintes, and so fewe vnto Christ: so much praying to the saintes and so little to God, the very Ave-Maryes much exceeding the Pater-Nosters, and yet great contentio also to bestowe them too vpon the saints: such gadding on pilgrimage to offer to the image of this saint and that saint, and so little regarde of the sincere seruing of God in spirit and truth, which is no waies bettered by altering of places but by changing of our corrupt and fleshly affections: such publishing of the fabulous legend of the saintes miracles, and such debarting of the people from Godsowne booke, where the glorie of Christ is most sett forth: such buying of pardons wherein the merites of the saintes vvere sette out to sale, and such evacuating & annihilating of the death of C H R I S T whereby our salvation vvas onely vvrrought: such magnifying of the rules of their owne relligious orders, and such a meane reckoning made ofthe Lavves of C H R I S T. These honours vvhich vvere given by the vvhore of Babilon to her louers vvere parte of those spirituall fornications and adulteries vvhether vwithall shee did infecte all the nations of the earth: and the greate giftes that vvere pretended to bee given by the saintes to such as did most devoutly honour them, vvere the meanes

to

THE TRIAL OF TRUTH.

77

to perswade them to this Idolatry : even as the Gentiles and Iewes had in former ages beeene drawen a longe into the like actions vpon the like motiues and perswasions.

Wherefore if wee desire to bee delivered from such a fall , euen from departing from God to followe after vanity , yea from falling from his service into open and impious Idolatry, let vs beware of this stumbling blocke which Satan casteth in our vway to make vs fall , vvhile hee parswadeth vs to begge for that blessing at the hande of any creature , vvhich onely is in the gifte and disposition of the Creator : and let vs acknowledge that GOD S most large & ample loue is the only ful fountaine of all good thinges, whatsoeuer be the conduit to convey them vnto vs : and that all this water, that thus or thus serveth our vse, springeth onely out of this fountaine , and not out of the conduit : and that the conduit it selte is made by this founder, and doth convey vnto vs such & so much water as he himselfe doth dispose of to our benefite and good . Neither must we onely acknowledge that God is the onely auctor & disposer of his owne gifte s, but also that he bestoweth them all vpon vs most frankly and freely even of his owne meere mercy favour & loue. He did not predestinate vs to everlasting life , nor bestowe vpon vs any other of his blesinges, for that he foresawe that we would deserue the same: But he did not foresee any thing that shoulde proceede from our selues but a flatte conspiracy with sinne and Satan and an apostacy and a revolt from God and all goodnes. Whatsoever good thing he foresaw in vs, he foreappointed both to begin the same by his ovvné grace , and to continue it and to bring it to a good issue and end, of his owne vndeserved favour and loue.

And nowe to come to the second point: All the gratiouse bles-
sings of God are bestowed vpon the faithfull to this ende, even
that by them he might make declaration & proofe of his loue, &
givie them assurance of his fatherly affection towards them. And
verely as none among men bestoweth any gifte vpon another ,
but that hee will at one time or other give him notice thereof:
neither vwill hee bestow it vpon such an one as knoweth not
the vse thereof, nor ynderstandeth it to bee a gifte, least it bee
The end of
all Gods
blessings is
the mani-
festation
of his loue,

P 3

taken

It is taken
as an vn-
doubted
vertie in
infinite
places of
holy scrip-
ture, that
Gods loue
is assuredly
known to
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fift of the
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blessinges
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ten and
earnestly
wrged to
shew them.
seues thāk-
full and
duetifull to
God for
those his so
well known
and mani-
fest mer-
ties.

Exod. 20.2.

takē as a mockery, or returned backe without acceptancē much
lesse doth God beslowe any of his gracious giftes vpon his ser-
vauntes, but that sooner or later hee giveth them notice ther-
of, and ihevveth them the vies of the same, that so they may
recue benefite thereby: seeing otherwise they will doe them
no good, but needs must be without al fruite. And especially he
vvill not enter into covenant and league vvith any to become
their gracious God in Christ, and to accept them for his peculiar
people, to giue them remission of sins & eternal life, and the first
fruits of the spirit as the pledge of their celestial & heavenly in-
heritance, but that he will make knownen vnto them this his gra-
cious league and covenant vvith the articles and conditions
belonging to the same: for oþerwyse howe can they per-
forme the conditions? And if they knowe not that they haue
such and such giftes from God, howe can they be thankfull to
God for them, and employ them to their owne good? If they
beleeue not that God is their God, how can they honour him as
their God? If they bee not perswaded that they are beloved of
God, how can they be stirred vp to loue God? If they be not as-
sured that God hath accepted of them as of his trusty & faithfull
servants, what encouragement can they haue to demeane them-
selves as his trusty and faithfull servants?

Surely the spirit of God which knoweth the deepest misteries
of the Lords own most privy & secret counsels, & therefore much
more searcheth the harts & raignes of al men, and understandeth
all their thoughts, taketh it as a thing well knownen & acknow-
ledged of all the faithful servants of God, that God loueth them,
and hath manifested the same vnto them by his manifold giftes,
and that he hath declared himselfe to be their God, and hath ta-
ken them to be his people, and therepon inferreth that they
should honour him as their God, and walke worthy of their high
and heavenly calling, & that they should loue him, & be thank-
full vnto him, and bee ready continually to testifie the same by
their duetifull regard vnto his service, and by their humble
obedience to all his commaundementes. *I am the Lord thy God*
(saith God himselfe vnto his true and faithfull servantes among
the whole natiō of Israel) *That brought you out of the land of Egypt,*
and

THE TRIAL OF TRVTH.

79

& out of the house of bondage: and therewpon requireth to bee accepted of them as their onely G O D and to haue humble obedience yeelded to all his commaundementes: And so the holie posterity of these faithfull servants of God doe in most plaine wordes acknowledge Ios. 14. Even that God is their God, and hath done thus & thus for them, & therfore that they are bound to serue him alone, & to honour him as their only God. The same motiu God vrgeth to Abraham the father of the faithfull: *I am thy God al sufficient: walke before me, and be thou perfect: that is, I am entred into covenant with thee to be thy God, I haue and vwill supply all thy wantes, and haue & wil sticke vnto thee in all thy necessities: therefore see that thou throughly sticke vnto me and cleave perfectly vnto my service.* The Apostle S^t. Paule writing to the laints at Ephesus, that is, to the faithfull in Christ Iesu, beginneth with, *Blessed bee God the Father of our Lorde Iesu Christ:* and presently annexeth the cause thereof, which vvas, *The blis sing of them vorth all spirituall blessings in C H R I S T Iesu,* their election, predestination, redēption, the revelation of the mysteries of the will of God vnto them, their hope, faith, and their sealing with the spirit of promise: & these blessings he remembreth not as things doubtfull and vncertaine, but as things most manifest & well knownen vnto the. Likewise he exhorteth the Thessalonians to keepe their vesselettes in holines & honor, & not to defraud or oppresse one another, because they *knew what commandments were given unto them in Christ,* and that they were *not called to uncleane b̄ut to holinesse.* So to the Corinthianians, having remembred them what they were before their calling even such as were defiled with most filthie and abominable sinnes, then hee addeth as a thing vwell knownen and acknowledged by them all, *but yee are washed, but yee are sanctified, but yee are iustified, in the name of our L O R D E Iesu, and by the spirte of our G O D:* and therewpon farther vrgeth as thinges also fullie knowven and confessed, both the fruite and the benefite of this former grace, and the duetie also that is to bee performed for the same. *Know yee not (saith hee) that your bodies are the mebers of Christ? Sbal I then take the members of Christ, & make them the members of an harlotte?* G O D forbide. Yea, *Know yee not that your bodies are the temples* Ver. 15. Ver. 19.

Gen.17.1.

Eph.3.1.

1.Theffl.4.2

1.Corr.6.11.

of the holy Ghost, which is in you, whom ye haue of God, and that ye are not your owne, but are bought with a price? Therefore gloriſe God in your bo-
die & your ſpirit, which are Gods. So likewile to the Romanes: chief-
ly conſidering the ſeaſon (faſh the Apoſtle) and knowing that the
Rom.13.11. night is paſſed, and the day iugh, therefore let vs cast away the works of
darknes, and let vs put on the armour of light: let vs walke honeſtly as in
the day time. And againe to the faithful among the Theſſalonians:
1.Theſ.5.5. You are all the children of the light and of the day: we are not of the night,
neither of darknes. Therefore let vs not ſleepe as other zo, but let vs watch,
& be sober For they that ſleepe ſleepe in the night, and they that are drun-
ken are drunken in the night: but let vs which are of the day be sober, put-
ting on the breſplate of faſt and loue, and the hope of ſalvation as an hel-
met. For God bath not appointed vs to wrath, but to obtaine ſalvation in
Christ Ieſus: who died for vs, that whether wee wake or ſleepe, wee ſhould
liue together with him. Wherefore comfort your ſoules together, and edifiſe
one another even as yee doe. And in deed what greater comfort can
there come to the faithfull, then to be auerſed that they are not
the children of the night neither of darknes, but the children of
the light and of the day? And what more availeable for edificati-
on in godlines, then to knowe that they are not appointed to
wrath, but to ſalvation, and therefore that they ought to bee em-
ployed wholy in all ſuch dueties as do concerne all ſuch as are to
be ſaved.

Neither is this argument proper to S. Paule alone, but comon
with him to al the Prophets & Apoſtles, who taſted with him of
the sweete blessings of the fame Saviour, and were made parta-
Deut.30.14. kers of the same comfortable ſpirit. Beholde (faſh Moſes) the hea-
ven, and the heaven of heavens is the Lords, the earth also and all that is
therin. Notwithſtanding he bath ſet his delight on vs and hath loved
vs, and hath choſen vs to be his people, and hath preferred vs be-
fore many other nations, that are farre greater and mightier then
we: that we alſo might learene to make choice of him before all o-
ther, & to preſer him to bee our only God. So the Prophet David
foreſeeing by the ſpirite that God woulde gather vnto him his e-
lect and choſen out of all nations of the whole earth cryeth out
Pſalm 100.1. vnto them and faſh: O bee ioyfull in the Lorde all yee lands, ſerue the
Lord with gladnes and come before his preſence with a ſong. Be yee ſure
that

THE TRIAL OF TRUTH.

81

that the Lord he is God, it is he that hath made vs and not we our selves, we are his people and the sheepe of his pasture, &c. Be ye sure (saith David) & build vpon this, that God is the true God & that he hath made vs, and taken vs also to be his people: and therefore he exhorteth againe and againe to reioice in the Lord, & to be thakfull vnto him for his great goodnes. So S. Peter: yee are (saith he to all the faithfull to whom he wrote) a chosen generation, a roiall nation, and an holy people, that yee shoulde shew forth the vertues of him that hath called you out of darknes into his marveilous light. Likewise Saint John: Behold (saith hee) what loue the father hath shewed vs, that vree shoulde be called the sonnes of God, &c. Why? Hee that is but in a play to beare the person only of the sonne of an earthly king, and that but for the space of two or three hours, will in no wise then demeane himselfe like to a cullian. As sonne (saith Malachy) honoureth his father, and a servant his master. If I then (saith God himselfe vnto his people) be your father, where is my loue? and if I be your master, where is my feare? Now every meane Logitian knoweth that a thing not knowne or but meanly apprehended is to receiuue light and confirmation not from an argument which is as obscure and doubtfull, much lesse from that which is more doubtfull and obscure. For how can that which is darke it selfe drieue away darke-nes? or how can that which is doubtfull it selfe remoue doubtful-nes? Wherefore in that the spirit of God doth exhort the faithful not to serue themselves but the Lorde for that they are bought with a price, and therfore are not their own but the Lords; and to walke soberly because they are the children of the day: and to do such things as accompany salvatiō for that they are ordained to salvation: and to employ themselues not to base vses but to the most honourable service of the Lord, because they are vessels of gold prepared to glory, and so forth: it followeth necessarily that it ought to bee vnto them as evident and as certaine at the least that they are not their own but are bought with a price, that they are the children of the day, that they are ordained to salvatiō, & that they are vessels of golde prepared to glory, as that they should serue not themselves but the Lord, that they shoulde walk warily as in the day, that they shoulde do such things as accompany salvation & that they shoulde employ themselues not to base vses.

1.Pet.2.9.

1.Ioh.3.1.

Mala.1.6.

In epita est
probatio
obscuti per
ex quid ob-
scurū, mul-
to magis
per magis
obscurum.

THE TRIAL OF TRUTH.

ses, but to the honourable service of God.

And verely no other argumēt of it selfe alone is able to asswage the flame; of selfe loue which are so great, and to cause vs to deny our selues, our friendes, pleasures and commodities, bee they they never so sweete, and to make vs willingly to beare the disfa-vours of prince and people, aliens and allies, and to vndergāe all manner of crosses and afflictions, bee they never so burdonsome and bitter, but onely that invaluable loue of God manifested in that glorious worke of mans redemption, and in the residue of his blessings of grace. When the Apostles seemed to wordly wise men to be stark madd, for that they so willingly submitted them-selves to so many and great inconveniences that they might give testimony to the Gospell of Christ, the Apostle S^t. Paule setteth

s. Cor. 5.14. Christes loue to-wards his faifthfull servantes feli in their harts, not onely allu-reth but e-ven compelleth the most wil-lingly to undergoe all manner of burdens in his ser-vice for his glorie.

The loue of Christ constraineth vs: because we thus judge that if one bee deade for al, then we were al deade: And he died for al, that they which liue should not henceforth liue vnto themselues, but vnto him that died for them and rose againe. The loue of Christ then is the most forcible argument even to compell and constraine vs to do our dutys to God, be they never so contrary to our corrupt affec-tions, yea it maketh the yoke of Christ light & easie to the spi-rit which otherwile is so burdonsome vnto the flesh. And hence it is that those of the faithful which haue had greatest revelation of the grace of Christ, and strongest assurance of his loue, haue most of all died vnto themselues and liued vnto Christ, and haue aboue all other denied their owne sweete selues, and renounced their dearest pleasures and commodities, and haue with such a burning affection embrased their sweete Saviour and redeemer, and so highly esteemeed of his most precious blood, that all other sweete things haue after a sort growen out of tast with them and all other precious thinges haue become of no price. I am deade (saith S^t. Paule), so to be lawe, and am crucified with Christ: I live, and yet not I nowe, but Christ liveth in me: and in that I live nowe in the flesh, I live by the fash of the Sonne of God, who hath loued mee, and givēn him-selfe for mee. I see well (saith Austine in an Epistle to Dardanus) that thou doest esteeme little of mee, althougb I make great account of thee: and it is for that thou art young and I am olde, thou wiste and I un-discreete,

Gal. 3.19.

(saith S^t. Paule), so to be lawe, and am crucified with Christ: I live, and yet not I nowe, but Christ liveth in me: and in that I live nowe in the flesh, I live by the fash of the Sonne of God, who hath loued mee, and givēn him-selfe for mee. I see well (saith Austine in an Epistle to Dardanus) that thou doest esteeme little of mee, althougb I make great account of thee: and it is for that thou art young and I am olde, thou wiste and I un-discreete,

THE TRIAL OF TRVTH.

83

discreete, shou rich and I poore, shou more vertuous then I am: yet I will deny that thou hast a better God then I, or a better law, or a better redeemer then I: for in the matter of redemption the Lord deals so equally among all men, that I will not acknowledge any advantage in thee, or any superiority in mee. O good Iesuſ (ſaith hee) O the redeemer of my ſoule, wherewerthall ſhall I requite thy clemencie or ſatisfie thy goodneſſe for not ſhedding better blode for all thine electe, then thou diddest for my ſinnes alone? Novve vwhat caused this man of GOD thus to humble and debate himſelfe in reſpecte of himſelfe, and thus to aduaunce himſelfe in reſpecte of GOD, and to cry out that he knew not how to be ſufficiently thankfull vnto his gracious redeemer, but a greater revelation of the grace of C H R I S T , and a stronger auſſurance of his loue then ordinarilie is graunted to the comon ſort of the faſthuſt? The which thinges alſo ſtirred vp the like paſſions in Cyrill and Bernard, and caſt them into an holie extaſie, and carried them after a ſorte out of themſelues, and made them to haue littlere-
 gard of this preuent vvorlde and of the pompe and glorie
 thereof, vwhich yet are ſo glorious in earthly mens eies. To
 vwhat endo (ſaith Cyrill) ſoulie I haue vrealib and hope for the
 inheritance of the goodes of this vvorlde, ſeeing alreadie I am made
 bevere of thy moft preciuſ blode, and redemeed vvitb thy moft gloriſtos.
 ouſ death? Why ſhould I not verie muche eſteeme of my ſelfe, ſeeing thou
 baſt ſtedde as much blode for mee alone, as thou baſt done for all
 the vvorlde? So Bernard: O good Iesuſ, O the loue of my ſoule, who Bern in
 amonget mortall men doth ſo deſire to make his life perpeſnall, as
 thou diſdiſt deſire to loſe thine for minis? What pleaſure vuite thou
 take in the vvorlde; to come vvitb thine elect, ſeeing heere uppon
 earth thou diſdiſt call that day vvhether thou diſdiſt ſuffer Easter
 that is a great and ſolemne feaſtivall daie? And againe: O
 good Iesuſ, O the redeemer of my ſoule, doe I not happily owe
 thee as much as all the vvorlde overth thee, ſeeing I haue coſt
 thee as much blode as all the vvorlde hath done? By the which
 testimonies of theſe holie men it is evident and plaine, that
 an holie auſſurance of the great loue of C H R I S T , vwho
 hath died for our ſinnes in particular, and roſe againe for
 our iuſtiſcation, is the ſtrongeft purgation to cleaſe our
 soules



soules from deade workes , and to quicken them vp to an heavenly life , and to strengthen ys in the ready preformance of all such duties, as are most gratefull and acceptable to God. And verely all manner of good & vertuous works, seeme they never so glorious in the eies of mortall men, are most vile and bale in the sight of God, vnlesse the loue of Christ be the worker of them al, and vnlesse they are performed as well deserved dueties for his sundry and manifold vndeserved mercies.

Howthen can there bee any true devotion at al in any of the children of the Church of Rome , if they followe the doctrine of their mother, who teacheth them to bee still in doubt of the loue of Christ in particular towards themselues , & of their effectuall calling into the state of grace, and of the remission of their sins and eternall glory, seeing the faithfull apprehension , sence , & assurāce of Christis loue & the fruits therof, is the only effectuall worker of all true devotion ? Howe can either the church of Rome be the faithful spouse of Christ, seeing shee stil standeth in doubt of the loue of her bridegrome : or her children bee the children of God our heavenly father, seeing they are , and must be still in doubt, whether he beareth a faterly affection towards them? Surely a faithful spouse cannot still stand in doubt of the loue of her most kind and carefull husband: neither can the naturall and kinde childe alwaies feare whether his natural & kind father beareth a louing and a faterly affection towards him, seeing hee hath testified the same by his manifold blessings. And therfore the church of Rome cannot be the true spouse of Christ, seeing shee knoweth not assuredly whether shee is his beloved: neither can her children be the true children of God our heavenly father, seeing they are and must be stil vncertainte and doubtfull of his kind and faterly loue, & of the most principal effectes thereof. Nay in that they condemne the true children of God of pride & presūption, for that they are not abashed to make a bold confession of their knowledge of God, and of their assurance of his loue, and to glory that he is their father and they his sonnes, heerby they declare themselves to belong to the congregatiō of the malignant, yea that they are the children of the devil him selfe, in that after the very selfelame manner they condemne the holy faith of the children of God , as their elder brethren haue done.

THE TRIAL OF TRUTH.

85

done before the in the second chapter of the booke of wisdome.

VVherefore all ye our deere brethren, which are as yet coved with the blacke and darke doctrine of the church of Rome, which came out of the bottomles pitte from the very prince of darkenes himselfe, even as many of you as belong to the number of Gods elect, defraud not your selues any longer of the comfort and fruit of Christis loue by continuing still doubtful of the same with the children of vnbeleife, but rather labour with al fauoris that *ye may comprehend what is the breadth, depth, length, heighth, & so know the loue of Christ that has passed knowledge, that so yee may be filled with all fulnes of God.* Be ye not desirous to continue any longer doubtful of the remission of your sins & of your election to eternal life according vnto the doctrine of the teacher of infidelity, which yet boasteth himselfe to be the succellour of S^t. Peter., but strive *yee* ^{2, Pet. 1. 10} *rather to make your election sure* by your wokes, according vnto the most holy doctrine of S^t. Peter himselfe. And as I doubt not but that yee vnfainedly desire to bee fruitful and plentifull in all good wokes, so labour yee by al meanes possible to comprehend the loue of Christ, and to feele in your harts the confortable fruits thereof, which are the strongest motiues not onely to perswade but after a sort to constraine & force vnto the ready performāce of al good wokes. Be ye not so foolish still to imagine, that your wokes which are the fruities of the loue of Christ, & the effectes of your election and iustification, bee the causes of the loue of Christ & of your election & iustification: Especially whereas it is God that worketh in you the wil and the deede, and that of his owne meere mercy and good wil in Christ, and thereby maketh you more endebited vnto him by the continuance & encrease of his blessings; take yee heede of that grievous and intollerable pride, wherwith the Devill the defacer of the grace and glorie of Christ hath hitherto beguiled you, by making you thinke that God is endebited vnto you by meanes of your good wokes, and that by them you merite at his hands remission of sins & eternal glory. For verely if the *kissing of our owne bandes*, that is, the ascribing but of our temporal goods and possessions vnto our owne industry and witte be *an iniquity to be condemned*, because it is a deniall of God: then is it a greater iniquity & more to be condemned,

rance of
his fauour
and loue.
as Sap. 2.
their for-
mer bre-
thren the
elder sons
of Satan
haue done
before the
Eph. 3. 18.

The ascri-
bing to our
owne wite
& industry
of Gods

THE TRIAL OF TRUTH.

temporall giftes is a deniall of God, and a more heinous deniall of God to robbe him of the glory of his greatest gifites by ascribing them vnto our owne merites. But herein is fufilled the propheticie of Saint Peter * who hath plainly fore tolde, that as there were then false prophets among the people, so there shoulde bee false teachers among vs, who shoulde priuily bring in darnewable heresies even denying the Lorde that brought them.

to our own merites. The truth is, that the children of the Church of Rome confesse in word their redēption wrought by Christ, but whē they thē-

* 2. Pet. 2.1. selues labour to purchase heaven by their ovn merites, do they not plainly disallowe the sufficiencie of the purchase thereof made by Christ? Yea, whereas our Rhemistes are so bolde as to call the iustice of God which is resident in Christ, & apprehēded by our faith, and so imputed to vs, because it was wrought for vs,

Rhem in c. 3. ep ad Rom. *a new no iustice, a phantasticall apprehension of that which is not, a false faith, and an untrue imputation, and to affirme that there is no righteousness, whereby we are iustified before God, but that which is inherent in vs, being givē to vs of God by Christ, that therby we might meritt for our selues our iustification & salvation: doe they not in flat tearmes deny Christ's own inherēt righteousness whereby we are iustified & livē, & ascribe the same to our own inherent righteousness? If a friend should procure of a father some portion of a stocke for his son, by the which being well emploied & encreased, the son should in some space of time purchase a good farme, were the friend, or the father, or the son to be tearemed the purchaser thereof?* It is plaine and manifest that none but the son. Why then if Christ's own righteousness inherent in himselfe and imputed to vs be *a new no righteousness, & not the price of our redēption*, but our owne inherent righteousness procured of God our heavenly Father by the death of Christ, as by the mediation of our dearest friend, then wee our selues are the purchasers of everlasting life, and so our owne Saviours and redeemers, and are no further beholding to Christ for the same, then for that he hath procured for vs some portion of loue, repentāce, obedience, and the like, the which being well emploied and encreased by our owne free will is the only price that is given for that heavenly purchase. But far be this blasphemous doctrine

from:

THE TRIAL OF TRUTH.

87

from the heartes of all true and faithfull Christians: let it bee enough for vs to enjoy the fruite of our salvation purchased by Christ, let vs glorie to his owne most pure and perfect obedience this glory, that we esteeme it bee the only price that is or could bee equivalent vnto that so great and worthy a purchase. And whereas the great & endlesse loue of God our Father electing & iustifying vs freely in Christ are the steppes vvhерby God descendeth to vs to finish his worke heere begunne in vs, by bringing vs heere in this lite to our sanctification, and to our glorification in the life to come: and vvhereaſ also the Lorde in his high and admirable vvitedome hath appointed that this his greate and endlesſe loue in electing and iustifying vs freely in Christ, should bee the only effectuall meanes to worke our conversion and sanctification, and the most strong and forcible inotive to induce vs to the ready performaunce of all such holy wvorkes as are the steppes and staires to our glorification, let vs not presume to pervert this order and course ordayneſ by God in his greate wisedome by ſetting the cart before the horſe, by turning all topſie turvey, by chaunging the effectes into the cauſes, and the cauſes into the effectes, by placing the highest ſteppes in the lowest roomes, and the loweſt in the higheſt, by altring the firſt into the laſt, and the laſt into the firſt: and yet all thiſiſ done by vs, if vvee make our sanctification and good wvorkes the meritorious cauſes of the loue of God and of our election & iustification by CHRIST, vvhich are but the effectes and ſtrutes of the fame. Nay rather ſeeing God hath not only loved vs but alſo hath made manifest the fame vnto vs by his manifold blessings, by giving our ſelues vnto our ſelues, and all thiſiſ glorious vvorlde to our vſe and ſervice, by giving vs his oowne deare ſonne to iuſtifie vs by his bloode, and to ſanctifie vs by his ſpirite, and to leade vs by his worde in the right way to our full and finall glorification, howe oughte wee to ſerue him that hath thus ſerved vs, and honour him that hath honoured vs, and loue him that hath loved vs, & to be moſt deiſirous to teſtifie the fame by our careful & continual emploiment in all thoſe works, which he himſelf hath ordaineſ for vs to walk in, & that in moſt

Q. 3.

eady.

ready and humble obedience vnto his will, not onely because it is holy & iust, acceptable & welpleasing vnto himselfe, and the wil of him vnto whom we owe all obedience in respect of his supreme authority over vs, but much more for that we are so deeply endebted vnto him in respect of his infinite & endless mercies. Seing thē the wil of God must be the rule & squier of al our workes, or else they will grow much out of square, therfore it cōcerneth vs most nearely to make most diligent inquiry, by what meanes we may attaine to the assured knowledge thereof, that so we may conforme our selues wholy therewith.

The sure
& certayne
will of God
is onely to
be learned
out of the
Canonical
scriptures.

Deut.30.11.

The knowledge of the most certayne and vndoubted will of God is now to be found only in the word of God revealed to the Prophets & Apostles by the spirit of God, & sette downe by thē in the Canonical Scriptures. For as words are given to vs of God that therby we might signify each to other the sece & meaning of our minds: even so hath the Lord himselfe revealed to vs by his written word what is the meaning of his wil, & hath comanded vs to seeke for the same onely from thence. This commandement (laieth Moses) which I command shes this day is not hidde frō thee, neither is it farre off: It is not in heaven that thou shouldest say, who shall goe up into heaven, and bring it vnto vs, and cause vs to heare it that we may doe it? Neither is it beyond the sea, that thou shouldest say, who shall goe over the sea to bring it to vs, to cause vs to heare it, that we may doe it? But the word is neere unto thee even in thy mouth and in thy heart that thou mayest doe it. By which words we are to learne, that God in his divine and heavenly wisedome hath not appointed either an Angel from heaven, or a messenger from beyond the seas to bee the instruments wherby his wil may be related vnto vs, but only his holy word & sacred commandemēts. In truth such is the pride, curiositie, superstition, and rebellion of sottish & sinfull man, that he setteth light by the meanes appointed by God for his best instruction, & would needes haue one raised from the deade, or an Angel from heaven, to bring him tydings of the Lordes wil, and to make relation thereof, or else hee woulde receive it by tradition from his auncestors, or by descent from his forefathers. The rich glutton beeing in hell is saide to haue made his petition to Abraham being in heaven, that he should cause one to come frō

the

THE TRIAL OF TRVTH.

89

the deade to admonissh his brethren whom he had lefte aliue behinde hym, least they also shold come into the same place of torment. Not that the damned spirits in hel are so charitably affected, that they could wyl orthers to be delivered from those miseries which they themselves endure, wheras on the contrary syde they are so envious and malitious, that they envy at the happy estate of the blessed, and would haue all entangled with them in the same curse. But the purpose of the parable is to shew the vanity of such as are aliue, who cōtent not themselues with the instruction of the word, but needs wuld be taught by a messenger from the dead. Now what is Abrahams awnswere to this petition? *They haue (saith he) Moses and the Prophets,* (that is, the word of God sett down in their writings) *les them bear them.* For howsover many perswade themselves that they shold verily beleue and amend their liues, if one shold arise from the deade and admonissh & warne them of the great danger they are subiect vnto in respect of their sins: yet it is a contrary resolution from the spirit of God by the mouth of Abraham: If they wil not heare Moses & the Prophets, neither will they beleue though one rose againe from the deade.

For if they wil not be taught and reformed by such meanes as God in his d.vine wisedome hath thought to be best for their instruction & reformation, then surely al such meanes must needs be of lesse force and efficacy, which blinde & foolish man hath of himselfe imagined & conceaved. And therfore when the vaine people in the time of the Prophet Esay would needes be certifi-ed of the Lords will by sorcerers & coniurors, & by informatiōes from the deade: *What (saith the Lord) from the living to the deade?* Doe yee appeale from the censure of the eternall and everliving Lord vnto the sentencē of such as are deade? *To the lawe & to the testimony:* for if they vwhich pretend to certifie you of the will of the Lord speake not out of this vvorde, it is because they haue no light in them. And verely if we meane to consult with God and to haue an awnswere from him concerning his will, wee must seeke for the same frō the divine *Oracles* of his sacred word: & if we be desirous to be partakers of the Lords counelles, our counsellours must bee *Psal. 119.* the Lords owne bookees. For they are the Lords testimonies and after:

THE TRIAL OF TRUTH.

after a sort his sworne witnessesse to testify vnto vs all the truth & nothing but the truth in all matters that concerne the glory of God & the salvation of our owne soules. They containe the full and whole wil and testament of our heavenly father, & the disposition of all such blessings as he bestoweth vpon his deare louing children, & the prescription of all such duties as he requireth at their hands. And yet there haue bin & still are many who had rather seeke for the manifestation of the will of God in the traditions of their ancestors, &c in the examples of their forefathers,

Iob.4.10.

Vers.12.

Ier.44.16.

(saith the woman of Samaria) worshipped in this mount: but ye say that *Ierusalem is the place where men ought to worshipe*. The Samaritanes had forsaken the most certaine & infallible rule of the written word, & pretended the example of their progenitors, & an olde tradition from their forefathers: *Our Fathers worshipped in this mount*. But what replieth our blessed Saviour vnto this so plausible & glorious an allegation? *yea worshippee wote not what: vve know what we worshippe*, & therfore salvatio is from vs. So the Idolatrous lewes: *The word (say they) that thou hast spoken to vs, in the name of the Lord, we will not heare it of thee, but will doe whatsoever goeth out of our owne mouth, as to burne incense to the Queenes of heauens, and to powre out our drinke-offerings to her as we haue done both we & our fathers, our kinges & our princes in the cities of Iudah & in the streets of Ierusalem: for then had we plenty of virtuels, and vvere well, and felte no man's evill*.

So mightely doth crooked custome, & the example of carnal progenitors, & other carnal respects preuale with carnal & sen-

suall men: but the spirituall man is taught by the spiri of truthe to follow no such deceaveable guidis.

We followed not (saith S. Peter) *deceaveable fables, wher we opened unto you the power & coming of our Lord Jesus Christ, but with our eies we saw his glory: for he received of God the father honour & glory, when there came such a voice unto him from the excellent glory; This is my well beloued sonne, in whom I am well pleased. And this voice we heard when it came from heaven being vreib bin in the holy mount. We haue also a most sure word of the Prophets, vnto the which yee doe well that yee take heed, as unto a light that shineth in a darke place, Wherby we learne that the word of God deliv-*

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THE TRIAL OF TRUTH.

91

ed either by revelation from himselfe, or else sett downe by the pennes of the Apostles and Prophets is a most sure & vndeceivable testimony of the Lords wil: wheras that which is delivered by tradition from hand to hand hath oftentimes a mixture of deceaveable fables in steede of pure and sincere truth: as the Iewish Thalmud, and the popish Legende can testifie sufficiently.

And therefore for the safer custodie and preseruation of the trash, it pleased the spirite of GOD that the Gospell first preached by the mouth of the Apostles and Evangelistes should afterward be registered by their ovvne pennes, and sette dovyne vnder their ovvne handes. *Uero habemus (saith Irene) by any other knownen those things that belong to our salvation, but by those by whom the Gospele came vnto vs: the whiche ther as the first published by mouth, and afterwardes by the vwill of God delievered unto vs in the holy Scripturis that it might bee the foundation and pillar of our faith,*

Luk. 1.4.

Iren. 1.3.2.7

The doctrine then delivered in the Scriptures is a most sure doctrine, and hee that buildeth his faith thereon, buildeth vpon a most stronge foundation: but hee that buildeth vpon any thing else buildeth vpon the slippery sande. *If anie shange (saith Chrysostome) be spoken vwithout the Scripture, the knowledgē of the bearer halfe shal, novve flaggering, novve graunting, novve deseting the speche as vaine, and novve receiving the same as probable: but vwhere the Scripture, the testimonie of G O D S voice commeth forbit confirmeth the talkē of the speaker and the minde of the hearer.* And verely vve may bee fully assured that to bee sound and perfect vwhich is delivered in the holy Scripture, the which vvhosoever followveth vvalketh safely: and all other doctrines may bee suspected vwhich the Lawe and the Prophets vwith the Gospell doe not confirme. For as for our ovvne narrations and declarations they haue no credite at all vwithout the divine booke: and therefore if vve wil be accounted the teachers of truth, wee must not let abroach our ovvne inventions or any manner of doctrine received frō man, but only recite & rehearle out of the scriptures the doctrine of Christ our onely Doctor and tea. her. For humane testimonies are not sufficient and allowabe in divine matters, of what force and validity soever they be in

Chrysost.
Psalms.

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humane

THE TRIAL OF TRUTH.

humane affaires: to warrant divine matters they are not of sufficient authority, albeit they be the reverēd testimonies of Apollo-licall men. For they were apostolicall men on both sides in the first age of the primitiue church that contended so eagerly about the obseruation of Easter, and pretended both apostolicall tradition: & yet even so neare the Apostles time, on the one side at the least there was in el likely-hood but a meere pretence. Wherfore Jerome is bolde to avouch that the sword of the spirit which is the word of God doth strike through those things which without the auctorities & testimonies of the scripture men doe finde out, & taine, as if they had them by apostolical tradition. Cyprian also thought it to be a sufficient exception against any apostolical tradition, if it were not written in the booke of the Prophets & Apostles, *For the Lord (faith he) doth testifie that those things are to be done which are registered in writing, as to Iosuah the sonne of Nū. Let not the booke of the lawe depart out of thy mouth, but meditate therein day and night, that thou mayst observe & do all things that are written therin.* In all well ordred countries & kingdomes there is a common beame or ballance or sealed weights & allowed measures for the preservation of iustice & equitie, which would not vndoubtedly be so well kept, if every one were permitted to follow what measure he listed. This common ballance among the Lordes people is the Lords owne word: & therfore when any goe about to measure their faith or their workes by their owne good intentes and meanings or by the opinions & judgments of men, it is as it were a taking to themselues of new ballance, & that is to be esteemed no better then flatt forgery: & these their measures are to be broken, & themselues to be punished, for that they presume to refuse the Lords weights & measures, & to gette to themselues other of their owne devising. Wherfore if we desire to be rightly instructed what is the holy & perfecte wil of God, & what are the things that belong to his service, we must not now leake for any new revelation, nor for any information to be given vs by Angels or by any from the dead, we must not follow the customes of the multitude, nor say a conspiracy to that whereto the people faith a conspiracy, neither must wee be over ruled by the examples of our forefathers, nor yet by the pretence of apostolike traditions;

seeing

ser. in 1.
Hagg.

Cyp. ep. 74.

Aug. cont.
Donatist.
1. 2. c. 6.

THE TRIAL OF TRVTH.

93

seeing all these are but false ballances & vncertaine & deceaveable guides. The books of the Prophets & Apostles are the onely iust ballances, & the onely sure & infallible teachers that will nor mislead vs, nor carry vs into errors. Wherefore most holesome is the counsell of the preacher: *VVhen thou goest vp (faith hec) to the bonis of God take heed to thy foote, & be more ready to bearre, then to offer for the sacrifice of fooles: for they know not that they doe evill.* Our naturall light in divine matters is grosse darkenes, & our fleshly wisedome is meere follie: and therfore he that will come to the house of God, & there offer vp to God as parte of his service any thing either drawnen out of his owne foolish braines, or taken frō others like to himselfe, he doth offer to God the sacrifice of fooles: wheras he that is affraide to thrust vpon God his owne or other mens follies, & therfore is ready to harkē most diligently to the word of the most wise God the full fountaine & wellpring of all true wisdom, he is in the ready way to offer to God that service vvhich is most gratefull and acceptable vnto him as being most agreeable to his owne will. And no doubt but that hereof it was, that in the anciēt church of the Iewes every Saboth day, whē the Lords people went vp to the Lords house to perform that service which was acceptable vnto him, the booke of Moses were read & expounded, as it may appear by the history of Nehemiah & by the common practise of Christ and his Apostles. For this cause in the primitiue church all bookesthat vvere not Canonickall vvere in some Christian churches forbidden to be read in their publike assemblies: & in those churches where there was a tolleration of some books to be read that were Apocripha, that was done, not as if any point of faith could sufficiently be confirmed by their auctority, but for the edification of manners by the ensamples of the seruantes of G O D therein remembred, vvhose lives vvere framed according vnto the Layve of G O D , and according vnto the rules of the Canonickal Scriptures. For vvee ought not to followe the holiest of the Saintes, but vvit this refliction, as they followe C H R I S T . *Bee followers (saith Saint Paule) of mee as I am. of C H R I S T .* So that if the Apostle himselfe in any thing, bee it never so little, decline from G O D , and turne out of the directe vyaie of his command.

Eccl 4.17.

1 Cor.3.19.

Act.15.24.

Concil.

Laod.

Can.59.

1 Cor.11.15

THE TRIAL OF TRUTH.

mandements, we must turne from him: if he leue God, we must leue him: only in what things he most vprightly walketh vwith God, in those thinges vve are bounde to walke with him steppe by steppe, and to follow his holy and godly example. But the precepts of a sincere faith and of an holy life delivered in the Canonicall scriptures doe in all pointes leade vs directly to GOD, and in the least iote and tittle thereof they are vncerking and vndeceiuable teachers, and therefore they are to bee embrased and followed vwithout any limitation or restriction at all. *The lawe of the Lorde (saith David) is perfect and converseth the soule, and needeth no supply to be made therevnto: He that addeth anything to the same setteth but a rotten patch vnto a new and whole garment.*

Psal. 19.7.

*Yeawhereas such is our forgetfulnes and readines to let slippe
2. Pet. 1.12. out of our heartes holy things, that still vve haue neede to bee
remembred and to bee put in minde of the same: and vwhereas
such is our slacknesse and lazinessse in walking on forward in the
Lordes. vvaies, that still vve haue neede to haue the spurte in
our sides, (the holesome and heavenly instructions of the Ca-
nonicall scriptures being the meanes appointed by God both to
remember vs at all times of our duety to vvardes God, and also
to stirre vs vp continually to the performaunce of the same)
therefore the diligent teaching, hearing, and meditating ther-
of hath beene judged to be the most principall, yea the only ne-
cessarie duety of a faithfull Christian, and a most certaine token
of our vnsainted loue towarde God, and an evident marke of a
true servant of Christ. O Martha Martha (saith our blessed
Saviour) thou art trouled about many things, but one thing is necca-
sarie: Mary hath chosen the best part, vwhich shall never bee taken from
her. Now Martha was troubled about many things which were
provided for the better entertainment of Christ himselfe and his
disciples; but Mary was busied about the careful entertainement
and laying vp in her heart of the divine instructions of Christes
heavenly doctrine: and therefore it is a farre more acceptable
worke to haue care that our soules be fedde with GODS. holy
wordes, then with our bodily sustenaunce to refresh the bodies of
those which are shrowded in the same bed. *Gods**

*The faith-
ful tea-
ching, hea-
zing, and
embracing
of the word
of God is
the most
principal
yea the on-
ly necessa-
ry duty of
a faithfull
christian.
Luk. 10.40.*

THE TRIAL OF TRVTH.

95

GODS dearest Saintes : yea it is after a sort the only, or at the least the most necessary duety of all other , from the which vve ought in no case to be hindered, no not forthe performance of any other duety . VVhen complainte vvas made to the A-
poslles for some disorder that vvas committed aboue the provi-
ding for the poore ; and as it seemeth it was required at their
handes, that they themselues setting aside the preaching of
the vwoerde for a time shoulde more throughly looke into that
matter , and redresse the abuse , they aunswere peremptorie
that it vvas not meete that they shoulde leaue the worde and
serue tables : and therefore they committing that busynesse of
lesse importance to men of meaner giftes , themselues posses-
sing the highest roomes in the Church , and being endued with
the greatest giftes , employed themselues in continuall prater
and preaching , as being the greatest and chiefeſt dueties . And
verily it is a more glorious vvorke to bulide the ſpirituall temple
of G OD in the heartes of the faithfull by the preaching of the
vwoerde , then to erecte a ſumptuous temple of timber and
stones for the outvvardē exercise of the ſervice of God : it is a
farre more excellent vvorke by the ſeede of the newe birth to
beget many childdren to God and ſo to enlarge the kingdome
of heaven , then by our vvealthe vvisedome and provvife to
enrich and enlarge any earthly kingdome : it is a farre more ex-
cellent vvorke to feede the ſoules that are ready to famiſh , with
the bread of life , then to feede the bodies of ſuch as vwant , with
our temporall iuſtenaunce : It is a farre more excellent vvorke
to bring thoſe that ſit in darekenelle and in the ſhaddowe of
death to the viſion of G OD by the light of the vwoerde , then
to deliver them out of bodily bondage and to enrich them
with all earthly and temporall commodities . For our full viſi-
on of G OD is the eaule of our peice & bleſſedneſſe : ſo that whē
vve shall ſee him vwith open face , then ſhall vve be perfectly
bleſſed , and the nearer in this life vve come to behold him the
nearer we come to this our perfect bleſſedneſſe : now here in this
life vwe beholde him principally in the glaſſe of his worde , eſpe-
cially in the mirroure of the glorious goſpell , of C HRIST , and ^{1.Joh. 3.21}
^{1.Cor. 3.18}

R. 3. there-

THE TRIAL OF TRUTH.

therefore the more often and the more reverently wee contemplate the same, and the more serious is our study and meditation therein, the nearer we come to our perfect blessednes. Wherfor it was not without cause that our Savour himselfe a little before his ascension into heauen did so straightly charge Peter a principall man among his Apostles, that if he did loue him more then the rest he shoulde feede his sheepe more then the rest, and by his continual holding out of the light of the word he shoulde bring the Lordes people to the vision of God as to the chiefeit blessing of God, and to the cause of all other blessing. And hereof it is that on the Lordes day which is especially dedicated to the service of God, the Lord especially requireth both of Priest & people, that they shoulde principally be emploied in the teaching, hearing, & meditating of the holy word of God as being not onely in it selfe a principal worke, but also the cause of al good works, and of the whole worship and service of God. And therfore when this so principal and necessary a worke began to be neglected among vs Englishmen, when the service of God according vnto the order of Gregory began to be established in our churches, & the people had their sensis satissified more with sweete soundes & goodly shewes, then their soules fed with the heavenly foode of the word, Venerable Bede, albeit he bare great reverence to the church of Rome, could not refraine himself, but that he must utter his great dislike thereof in plaine termes: *Heresofora (saith he) insteade of these a thynge, the principall service of God consisteth in the preaching of the gospele and in the bearing of the word of God.*

Bed 1.4.c.
18. de gest.
Anglor.

Rom. 3.9.

Neither must we imagine that there was more need of the diligent preaching & hearing of the word of God in former ages, then is now, or shal be to the end of the world: not only for that, whether we be baptised or ynbaptised, and descend either from faithfull or faultholle progenitors, we are all without any difference equally by nature blind and ignorant of God, and therfore stande in neede to have the lampe of the worde alwaies burning in our hands, if we desire to be preserved from continual stumbling & falling; but also for that the most part of all that profess themselves Christians content themselves with an outward professio of the faith, albeit they feele no inward conversion, and take themselves

THE TRIAL OF TRUTH.

97

selues to be hoale when they are sicke even to death, and therefore haue need of the more spiritual physick, because this their estate is most dangerous of all, and such persons of all other are most hardly to be recovered. For why did Publicanes and harlots sooner enter into the kingdome of God then the Scribes & Pharises? and why would Sodom haue repented before Capernaum? but for that all such as content themselves with an outward shew of piety and godlines are furthest of indeed from true piety and godlines. *Seeſt thou a man (saith Solomon) that is wise in his owne eyes, there is more hope of a fool then of ſuch an one.* So ſeelt thou one that is hoale in his own conceit? there is far more hope of his recovery who albeit he were more dangerously ſicke, yet hath not ſo ſtrong an opinion of his own health. For it is a good ſtep to health to know a mans owne ſicknes: but he that cannot be persuaded that he is ſicke, wil not be perfwaded to take physick, & therefore is paſt all hope of recovery: he that will not bee perfwaded that he is out of the way, will never be perfwaded to ſeek for a guide, and therfore will never come into the right way. Wherfore never more neede then nowe, that the Lorde ſhoulde even force vpon vs as faithful guides the doctrine of his holy Apostles and Prophets; and never more need then nowe that oure heavenly phyſition ſhou'd even conſtraine vs oftentimes to receive his ſpiritual physick: and not only in respect of thole that are Chriftians only in shew, who are otherwise paſt all hope of recovery, but also in respect of thole that are true Chriftiansindeed, who yet notwithstanding ar: ſo diſtempered and cracie, that without the continual admiſtiring of this ſpiritual physick, they wil by one ghostly ſicknes or other ſoone fall into great danger: yea vnleſſe these men be ſtil feeding on this food, they wil ſoone become ſo weake and feeble, that they will not bee able to doe the Lordes worke: vnleſſe they be ſtil moiftened with these celeſtial ſhoweres they wil become fruitleſſe and yeld a ſmal harveſt: vnleſſe by this net they are ſtil drawne out of the ſea of their ſins, they will ſinke deeper & deeper, vntil they be drowned: vnleſſe this light be ſtil in their hands, they will ſtumble and fall into the pit of deſtruction: vnleſſe this voice of the great ſhepherd doth ſtil ſtud in their eares, they wil nothing but wander and go astray:vnleſſe this

Mat. 11. 21.
An infidell
is ſooner
converted
then a cou-
terfeit chri-
ſtian: and a
notorious
ſinner t. C.
a diſem-
bling hy-
procrite.
Pro. 26. 12.
Mat. 9. 12.

THE TRIAL OF TRVTH.

this spurre be stil in their sides, they wil sone beat a stand, & give over their iourney: vnlesse these bellowes be stil blowing, the fire of their zeale wil soone goe out. As may appear by the examples of those renowned servants of God Zorobabell & Iosuah & the residue of that holy remnant of the people of God which returned out of the captivity of Babilon; who were soone moued to give over the building of the temple of God, and to settle themselves to their owne cōmodities & pleasures, vntill by the vword of the Lord out of the mouth of the Prophet Haggay they vvere effectually stirred vp vnto the finishing of the L O R D S worke. Wherefore no maruaile that al the faithful servants of God knowe the great necessity of having continually in their handes and harts the most holesome instructions & admonitions of the word of God, doe exhort one another zealously after this manner saying; Come lette vs goe vp to the mountaine of the Lorde, to the house of the God of Iacob: and he will teach vs his lawes, and we will walke in his pathes. They wil not walke in the waies of the vngodly, nor stand in the waies of sinners, nor sitte in the seate of the scornewfull; and why? their delight is in the law of the Lord, and in that law they doe exercise themselues day and night: and thereby they become like trees planted by the water side, which bring forth their fruite in due season, whose leaves never wither. And no maruaile though they prove such fruitful trees, being they are so plentifullly watered with such holesome dewes: where as all such as refuse to drinke in continually those holesome droppes, being planted in the dry wildernes of this barren world, become withered and dead trees good for nothing, but to bee hewen downe and cast into the fire.

Seeing then the relligious reading, hearing, and meditating of the worde of G OD is not onely in it selfe a very excellent good worke and a principall part of the service of God which is to bee performed as every day so especially vpon the Lords day, but also the meane to begette and bring forth every good worke and to further the whole service of God, & to lead the people to the behoulding of God and to their perfect and absolute blessednes: what then may we iudge of the vvorke of the Church of Rome, and of her manner of serving of G OD, and of her leading of

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Hagg. 1.3.

Isa. 5.3.

Micb. 4.1.

Psal. 1.1.

THE TRIAL OF TRVTH.

99

the people to the beholding of GOD and to their perfecte and absolute blessednes, leeng shee keepeth this word of GOD fast shute vp from the greatest part of them vnder the locke and key of a straunge tongue, and debarreth them from the continuall reading thereof, yea from the reading thereof altogether: and not onely so, but also chargeth our Church to lay a stumbling blocke before the people, and to minister occasion vnto them offalling into heresie, for that wee not onely allowe but also exhort them to haue their continuall and dayly resort to the same, that so they might be enabled to know the truth, and to discerne it from falsehood & lies, not receiving any doctrine vpon the bare credite of their teachers, but trying it by this touchstone before they receive it for currant and good.

But if hereby we sett open a doore to errore & heresie, the did Christ and his Apostles doe the same before vs, and many also Apostolical men. For our Saviour himselfe willeth the people to search the Scriptures, and no further to give credite to his owne Doctrine, then they shoulde finde it approved by those wittenesles. And the Beræans are commended for searching the Scriptures, and for putting into those ballances the veritie doctrine of the Apostle Saint Paule, that so they might see whether it would holde weight. For (as Ausline teacheth) all other ballances are deceitfull: and therefore in his controversies with the Donatistes, he appealeth to them, and will haue his cause to bee vveighed onely therein. And is it not the commaundement of CH R I S T himselfe given to the people, *Beware of false Prophets which come to you in sheepes cloathing, & therfore cannot easily be discerned, vntill their cloakes be taken from them, & a due viewe be taken of them by their portraitures and resemblances most liuely drawn out onely by the penfull of the Prophets and Apostles?* Doth not S. Iohn also will the Christian congregation not to believe everie spirit, but to triet the spirits wherber they bee of God or no, seeing even then in his life time many false Prophets were gone out into the world? For he is a foole that believeth every thing: and the iointes of true wisdome are these two: first to bee sober in our owne opinions, and secondly not to bee to hasty in giving credit to others; *Prove all things (saith the Apostle)* *1.The.5.21*

The do-
ctrine of
all teachers
is to be tri-
ed before
it be recei-
ved.

Ioh.5.39.
Act.17.11.

Aug cont.
Donat. 2.
cap.6.

Math.7.15.

Ioh.4.1.

Prov.14.15

1.The.5.21

THE TRIAL OF TRUTH.

but approue that which is good, even that which is found to be so by sufficient triall. Yea he was not only contented to haue his owne doctrine to bee tried, but also giveth a straite charge that the same be diligentlie done: *I speake (saith hee) as to them that have understanding, judge ye what I say*; and his commaundemente is, *that all other teachers be subiect also to the same lawe.* Lett the Prophets speake two or three and let the other inde. V^e therefore Ori-
 gen speaking vnto the people saith vnto them: *Doe yee that vwhich is written, that is, that one speaking all the rest examineth So (saith he) vvbiles I speake that vwhich I thinke, doe yee discerne vwhat is right, and vwhat is otherwise.* And Saint Ambrose doth exasperate his auditory against his adverarie Auxentius, for that hee refusid to haue hiscaile heard, and tryed by the censure and judgment of the people. *Auxentius* (saith hee speaking to the people) *knowing yon not to bee ignorant of the faith hath shunnid your iudgement, and haue chosen four or five heathen men. Then in that bathe hath chosen Infidels hee is vvorblis to bee condemned of Christians: because hee hath refuted the Apo-
 stles preceipe, vbiere her saith: *Dare any of you having ought against another bee iudg'd under the vnitie, and not rather under the Saints?* Seeke that vwhich the halboffered, is against the Apostoles authority. But vwhat speake I of the Apostle vwhen the L O R D E himselfe proclaimeth by the Prophet: *Hearre yee mee O my people, that know vwhat belongeth to iudgement, in vwhose hearte my Lawe is. G O D saith, Hearre yee mee O my people that knowre iudgment: Auxentius saith, yee knowre not howre to iudge: yee see that hee contemneth G O D in yon vvbich refaseth this sentece of the heavenly oracle: for the people in vvhose hearts th: lawe of God is, doth inde. VWho then asby you vwrong? Hee that refuseth, or hee that referreth him selfe to your audience. Wherfore to be able to discerne the spirates and to distinguish truth from falshoode, and verity from vanity, is not a speciall gift proper to a few, but a generall grace common to al the Lords people. For as the natural man is able to discerne holesome foode from vnholosome vnesle his body be infected with sicknesse, and histast distempered with some corrupte humor: so the spiritall man is able to discygne the foode of the soule, and to distinguish falshoode from truth, vnesle his minde be blinded.**

Ambr. ep.
 lib. 5. orat.
 in Auxen.

1.Cor. 10.15
 1.Cor. 14.29
 Orig. in los.
 hom. 2.

THE TRIAL OF TRUTH.

101

blinded with error, and his judgment corrupted with some prejudgete opinion ; According as our Saviour himselfe hath sette it dovvne as a property belonging to all his sheepe, ^{Ioh 10. ver. 4.} that they doe knowe his voice from the voice of a stranger, and are able to discerne the shepheard from the wolfe. And verely hovve otherwile could they shunne the wolfe and followv the shepheard ? Hovve could they flye falsehood that leadeth to destruction, and embrace the truth to the salvation of their soules ?

Yea but (saith the composer of the Ward-vvord) if the people may iudge of the doctrine of their teachers , and if every one may make choice according to his ovn private fancy , is not this the high and open vway to error and heresy ? It is sufficiently declared before , that the people ought to try and to discerne by the Scriptures the doctrine of their pastors and teachers , and to approue of that only which is agreeable to that foundation of truth , but not of that which best fitteth their owne private fancies , or the fanciful opinions of any other . For we must not drawe our pastors and teachers before the consistory of our owne harts , to receive their censure & iudg-
mēt frō our selues , but before the tribunal seat of the word of God . For as for our selues wee must not presume to pronounce any definitiue sentence , but we must give our assēt & consent to that sentence which we understand to be pronounced by that judge . And if we be desirous rightly to understand what is the sentence of that judge , we must renouice our own iudgmēt which we haue drawnen either frō the blindties of our corrupt nature , or else frō our evil & badde education , & we must become fooles , that is , cōdemne all our own thoughts of extreme folly , if we be desirous to be partakers of that wisdom , which is to be learned out of the word of God the fountaine & welspring of all wisdome . We must most hūbly & devoutly resort in our praiers to the father of light , that he would cause vs to behold our own blindnes & darknes : & haue our continual recourse to his holy word , which is a lanterne to our feete and a light to our pathes , that so the eies of our mind being lightned we may attaine to a sound and vncorrupt iudgment , and be able to discerne falsehoode from truth . For if thou call for know-
^{1 Cor. 3,18}
ledge ,

THE TRIAL OF TRUTH.

Pro.3.3. ledge, and crie for understanding, and if thou seeke for her as for silver, and search for her as for treasures, then shalt thou understande the feare of the Lord, and finde the knowledge of God. A corner indeed/ee-
 Pro.14.6. keth knowledge and findeth it not; but wisdom is easie to him that will
 Orig. in understande. The vword of God (saith Origen) is fons uppe against
 Exod hom. the negligent: but it is open to them that seeke and knocke. Manie
 9. things (saith the Apostle) are harde to them that are dull of
 Heb.5.11. heareng, and are vnexpect in the vword of righteousness, and
 haue not their vrites exercised through longe custome to differne betweene good and evill. But if vve haue our continuall resorte vnto G O D by praier, and bee dayly exercised in
 reading and meditating on the vword of G O D, and lay it as
 our sure ground-worke and foundation of all truthe, vve shall
 not long bee neglected, neither shal our labour bee in vaine in
 the Lord, but we shalbe lightned with the knowledge of all such
 things, as shalbe necessary to our own salvation.

Marcus Aemilius Scaturus when he was accused to haue received mony to betray the common vwealth beganne in his owne defence after this manner: It is, O yee Romanes, an harde course, vwhereas I haue lived in one place, to give an accounte of my life in another, yet I vvil be bold to make vnto you this one demaunde. VARIUS SVCRONENSIIS saith char, MARCVS AEMILIUS SCAVRVS beeing corrupted vvith bribes hath purposed to betray the people of Rome, MARCVS AEMILIUS SCAVRVS denieth himselfe to be guilty of any such crime: To vwhich of vs vwill yee giue credite? The plainetife and the defendant beeing only named, the people straightvvaiies refused to take notice of any such accusation. So may the vword of God contained in the Canon-call Scriptures complaine of great vwronge offered vnto her by the Church of Rome and say: Oh yee Papistes yee haue expelled mee in your schooles and assemblies out of the seat of judgement as I vvas delivered vnto you in my originalles, and out of the handes of the people in their vulgar and knowne langiages and tongues, and haue accused mee to bee darke and obscure, and full of ambiguities, and harde to bee vnderstoode: but I say, that I am a lanterne to your feete, and a lighte shining in a darke place,

THE TRIAL OF TRUTH.

103

place, and plaine and easie to him that vwill understande: And now 2.p.7.
 vwhich of vs, I praye you, deserue to bee credited the more? Pro.8.
 Surely hee is most vworthy to bee deceived, that vwill giue
 more credite to the slanderous accusation of the Antichristian
 Church of Rome then to the most evident and plaine testimo-
 ny of the vvoorde of God for the clearing and iustifying of it
 scife.

Nowe then seeing that our doctrine is plaine, that wee must
 renounce our selues, and our owne fancies, and condemne all
 our owne imaginacions of blindness and folly, and continual-
 ly resort by our prayer to God, and by our study vnto his woorde
 as vnto the onely vnerring teacher of all truthe, allowing of no
 one pointe of faith, that is not most evidently set dovvne in the
 Canonical Scriptures, therefore wee are most vnjustly charged
 to teach the people to make choice of their faith according vnto
 their owne private fancies, and so to open a dore vnto heresies:
 wheras in truthe the Church of Rome her selfe teaching the
 people in divine matters somewhat to relye vpon the naturall
 light of their owne vnderstandings, and vpon the choice of their
 owne free vwill, as likewise vpon the censures of Popes and ca-
 nones of Councils (which may deceiue and bee deceived, wher-
 of the latter may correct the former as experiance taught Saine
 Augustine to judge) and vpon traditions and vnuritten verities,
 hath giuen them occasion to make choice of such things, as shall
 best fitte their owne fancies, and bee most agreeable to the hu-
 mours of men, and so hath set them in the ready way to embrase
 error instead of truth, and to fall from verty into damnable he-
 resie. That doctrine we may be sure is sound & catholike which
 hath his foundation in the Canonical scriptures: the which hath
 his authority from the first author, and not from the professours
 thereof, the which is not to be condemned for private and singu-
 lar, albeit it bee embrased but by one man. For as Panormitan
 couldе avouch, one singular man alleadging Scripture is to
 bee preferred before a generall Councell: as it was put in pra-
 ticus vvas preferred before the generall opinion of the vvhole
 assembly. Eliat, Ieremias, and other of the prophets, that were
 raised

Aug.12.de
bapt.cap.3:

The do-
ctrine of
the word
of God is
catholike,
albeit it be
embraced
but by one
alone, and
the do-
ctrines of
men are
private al-
beit they
be recei-
ved by no
ver some-
ny
1.Kin.19.10
Jer.15.10.
1.Kin.12.8,

THE TRIAL OF TRUTH.

raised vp by God in their several times to reforme the worshippes
 of God wher it was generally corrupted, had fewe and sometimes
 none at all, to affill them in the execution of their charge, but
 were after a sort left alone to contend and striue with the vvhole
 earth: and yet their prophesies and interpretations of Scriptures
 were not condemned by any of the faithfull for private and sin-
 gular, for that (as S. Peter testifieth) they proceeded not from the
 wil of man, but from the motion of the spirit of God. So in the
 primitiue church albeit Liberius bishop of Rome stood after a sort
^{a. Pet. 1. 20.} *alere* against the Arians in the defence of the most Catholike
 doctrine of the divine nature of the coessential and consubstan-
 tial son of God, and interpreted the scriptures for the confirmati-
 on of that faith, yet his *alonestes* made not his interpretations pri-
 vate, but that they were most catholike and sounde. For whatso-
 ever proceedeth from men, be they few or many, that is to be ta-
 ken for private and vnsounde, and certainly in the ende it shall
 come to nought: whereas not one iote or tittle of the law shal
 perish, til al things be fulfilled.

^{Act. 5. 38.} ^{Mat. 5. 18.} ^{Ier. 18. 18.} Under the time of the law, for that in the booke of Moses all
 points of faith were not set downe with such perspicuity & plain-
 nesse, that they could be so fully & easily vnderstood then, as they
 may now vnder the gospel, therfore the Lord raised vp vnto the
 many vneriting interpreters for the supplying of that defect. Yet
 hee did not giue any such ordinary and perpetuall priviledge to
 the successors of Aaron, that they should be alwaies maintaineres
 of truth (albeit they made claime to such a prerogatiue, as it may
 appeare by their own vaunts, *The law shall not perish from the priest, nor counsell frō the ancients:*) but he raised vp Prophets extraordina-
 rily, when and where he thought good, who were priviledged in
 deed from falling into heresie, and from the misinterpreting of
 the law of God, and by them he reformed al such abuses as were
 crept into his owne worship and service. But now al revelations
 are ceased, and the raysing vp of vneriting interpreters is come to
 an end, for that in the writings of the Apostles and Evangelists all
 points of faith necessary to saluation are set down with al perspi-
 cuity and plainnesse, and for that also there is very great aboun-
 dance of the spirit given to al the faithful servāts of Christ, which

re-

THE TRIAL OF TRUTH.

105

reverently and religiously employ themselves in the zealous study of those holy booke. The Apostle Saint John writing to the church concerning deceivers, tellerth the faithful, that the means whereby they must be armed against them, is to hold fast that doctrine which they had heard from the beginning¹, the which being throughly settled in their hearts by the effectuall working of the spirit of God, wherewithal they were before annoyned and made christians, they needed not that any man should teach the. Not that the continual ministry of pastours and Doctors is not still needfull for the people of God: but the meaning is, that the doctrine first taught by the mouth of the A poilles, & afterward set downe in their Canonical writings is so plaine, evident, and ful to the servants of Christ which are endued with his spirit, that they need not now, as vnder the law, any vnering teacher ordinary or extraordinary for the further opening of any necessary point of faith, which otherwise might be secret and lye hid. And so also the Apostle to the Hebrews teacheth out of the booke of the Prophet Ieremy, *This is the testament that I will make with the house of Israel after those daies, saith the Lord: I will put my laws in their mindes, and in their heartes will I write them, and I will be their God, and they shall bee my people: and they shall no more teach one another saying, know the Lord: for they shall all know me from the greatest unto the least.* Not (as I said before) that the ministry of teaching by ordinarie pastours should cease amongst vs, which is still most behoufull both to renew the memory of those things which we know, seeing we are still ready to forget, and to teach better those things which we know but in part, and also those things which as yet we know not at al, (for the most skillful may proceede from knowledge to knowledge); but that there shalbe now no neede of any vnering interpreter to open any necessary point of faith which otherwise would be altegither vnknown. For al necessary things are set downe so plainly in the bookes of the Apostles and Evangelists by him that was best able to write even to the capacity of the most simple, who caused also those booke to be penned not to obscure but to lighten the truth, that the lambe may wade in them without danger of drowning, and drinke most plentifullie of those vwaters of life: yea the yway of Gods service is nowe so plaine,

All thinges necessary to salvacion are sette downe so plainly in the booke of the new testament, that all the faithfully may understand the same without the helpe of an vnerring Interpreter, yea without the helpe of any Interpreter at all.

*Aug de
doct.
Christ. I. 2.
cap. 9.*

plaine, that the very fooles cannot erre therein. The pointes of faith contained in these bookees neede neither to begge credite, nor to take light from the writings & expositiōes of men, but haue their credite in themselues, & take their light from themselues, & gaine light & credite both to the person, & also to the bookees of al other whōsoever, that haue any credite or light in them. And the maine grounds of faith contained in them stand vpon their owne ground, & haue in themselues most manifest perspicuity, that the mind passing through many forms of opinions being once lightened therewith, may resolve & settle his ful assent & consent vpon the without the helpe of any vnerring Interpreter, yea without the helpe of any Interpreter at all. For what containe the bookees of the new testament, but the vncouering of that which was covered in the old? Now if those things be vncouered already, what neede haue they of a further vncouering? Vnlesle we thinke that the Apostles themselves, which had the greatest measure of the sprите, and the largest portion of knowledge in the mysteries of God, had either not so good skill or will to sett downe plainly in their Canonical writings all points of faith, as their schollers and successors had in their writings which are not Canonical. The truth is that all thinges necessarie vnto salvation are nowe most plainly delivered in the bookees of the new testament: & the best Interpreters doe not by their expositiōes bring any new light at all vnto them, but pointe as it were with the finger to that light which is in them, that we may turne our eies vpon it, & together with them behould the same; they bring no grounds and principles of their owne, that thereby they may lighten the doctrine of the scripture; but they hould out the grounds & principles of the scripture it selfe, that thereby they may lighten all that is obscure. For albeit in the divine scripturees there are many places darke, & obscure, & hard to be vnderstode, & such wherein the best Interpreters themselves may erre & be deceived, yet(as S. Austin faith) all things that belong to faith & good manners, that is to say, to hope and loue are openly delivered & sette downe in the same: and out of these plaine and open places all necessary doctrines are to be taken, and not out of the doubtfull and obscure. And therfore when the heretike Petilian did alleage mystical & obs-

obscure places for the confirmation of his errors, the same father taketh exception against him after this manner saying: *beso places Aug. cont.
are mystical, obscure, and figurative: but we require a manifest place Petil.
that needeth no Interpreter at all.* And such places were alle- cap.16.
ged by the Catholike Bishoppes for the opening and confir-
mation of all controversies and doubts. *Attende* (saith Iustine Lust. Martyr
Martyr) *to those thinges whiche I shall rebeare out of the scriptures,* in dialogo
whiche neede not at all to bee expounded, but onely to bee hearde. cū iijypho.
So Chrysostome: *Dos these (saith he) neede any exposition? are Chrys. in
they not cleare and manifest even to those that are very dull?* And ep. ad Rō.
albeit in Saint Paule there are some thinges hard to bee under- lom. 19.
stoode, whiche the unlearned and vnstable pervert as they doe also 2. Pet. 3. 16.
the other scriptures to their defraction, yet Saint Ambrose is bold Ambri
to avouch of him that in most thinges hee doth so expound ep. 7. in
himselfe, that he vvhich doth deliver and teach his doctrine principio
can finde nothing that hee may adde, or if hee vwill needs epistole.
say something, he must rather perorme the dutie of a gram-
matian then of a discouer or disputer.

And verely albeit the vnbelievers and such as are ignorant of the divine and heavenly doctrine of the Canonicall Scriptures are at the first moued sometimes to embrace the faith Stap. doct.
of CHRIST by the authority of the Church, and by the prin. lib. 8.
dignity and vorthines of the Bishoppes and teachers: yet cap. 12.
when they are once perswaded and settled therein, beeing veritas de-
lightned by the spirit of illumination, and by the light of the cendo sua-
doctrine it selfe, then (as Stapleton himselfe also hath taught) der. tercul.
they doe not any longer beleue for the voice of the church, but cōt. Valēt.
for the divine light it selfe: they doe not any longer builde Aug. cont.
their faith vpon the voice of the Interpreter but vpon the light ep. Funda.
it selfe of the divine doctrine, which is now sufficiently mani- cap. 14.
fest vnto them, being duely vveighed and considered with- The faith
out the authority of the Interpreter. *When we believe* (saith of the true
Austin) *being now made more strong in the faith, we understand that members*
whiche we believe, not no vre men, but God himselfe inwardly streng- of the
ching & lighting our mind. And thus do we teach the people of church of
God, which are already settled in the faith of Christ, not to ground Christ is
ment of the Interpreter but vpon the light of the divine doctrine it selfe, not fetred
T their upon the authority of the church, or the judgment

their faith vpon their owne private fancies, nor vpon the private opinions of any other man, or men, be they few or many, nor yet vpon any humane interpretations of scripture, but vpon the plaine sentence of GOD himselfe deciding and determining what is falsehood, and what is truth, that is, vpon the interpretations of holy scriptures which are delivered in the scriptures themselves, evē vpō those plaine & manifest places therof, which are in themselves so evident & cleare, that they stand in neede of no interpreter at al: nor yet to frame their liues according vnto the decrees of the church, & the special rules of such as are founders of any private devotioē, but according vnto the general laws & commandements of God himselfe. For the wil both our faith & life be acceptable to God, when this is throughly fixed and settled in our harts, & we can truly & sincerely say: Thus do I beleue, & thus do I live, because the Lord himselfe, whose servāt I am, hath comāded me thus to beleue & thus to live. For this is not a sufficient warrant & security for vs to say: My conscience iudgeth this or that to be good, & therfore it is good: or my cōscience iudgeth this or that to be evil, & therfore it is evill & to be avoided: for then should al superstitious & Idolatrous kindes of serving of God be good, & Christiā religiō evil, because the cōsciences of all Infidels allow of the one & condemne the other, before the eies of theire minds be lightned & their cōsciences reformed by the holy and heavely rules of our Christiā professiō. And verely not our selues & our own consciences but God only is our Lord & iudge, who hath autority to enact lawes, & to set theire vnto vs as limits & boundes, the which if we in any wise trasgresse, we do comit iniquity & sin. And therfore, albeit the Apostle teacheth, that he that eateth of things lawfull sinneth, if in cōscience he doubt whether he may do so or no, yet herein he sinneth not, for that he trasgresseth any law of his own cōscience, seeing she hath nō autority to make any, but for that either doubting in cōscience whether God doth allow of his fact or no, or else being parswaded that he doth disallow it, yet he wil needs do the same being carried away with his own headstrōg affectiōs, or by the persuasiōs of othe me. For heerein he doth tredde vnder foote the authority of God, & sette GOD himselfe after a sorte at naught, in that hee resolveth to

do.

Rom.14.23.

THE TRIAL OF TRYTH.

109

do this or that, albeit he doubteth whether God doth allewe it, yea albeit he is perswaded that God doth disallow & cōdemne the same. Our conscience then must not be our canon & rule in matters belonging to the service of God, but God himselfe in his Canonicall scriptures. For they are the onely sure and infallible witnessses of the will of God, and our consciences cannot rightly bee assured of any thinge, that is not delivered in those booke. And therfore seeing that in what thing soever we do, belonging to the worshippe & service of God, we must be assuredly periwaded that it pleaseth God (for whatsoever is done without this fath & certain persuasio is faine) we must not be ledde therein either by the vncertainte guesse of our owne cōsciencies, or by the doubtful coniectures of other men, but only by the warrant of the Canonicall scriptures. But the church of Rome will have the deciding of all doubtes and controversies to be devolved frō Alabaster. the scripture to the interpreter, that is, from the text to the glosse, from God to man, from the master to the servant, from the iudge to the minister (as if the judge himselfe could not sette downe his owne definitiue sentence, no not in writing, as plainly, fully, and sufficiently, as it can be delivered by the mouth of his messenger;) and shee commaundeth the people to sette their faith vpon the decisions of the Pope, and vpon the determinations of his cōselle, vpon the booke Apochrypha, & vpon traditions and vnuwritten verities: and to order their lives not according vnto the prescription of the law of God alone, but also according vnto her owne ordinances and the rules of the founders of her religiouse orderis. Wherefore shee, which most vnjustly accuseth vs to mislead the people into errour and heresie, may in truth bee most iustly charged therwith, seeing the cause of heresie is not the diligent and humble resort to the word of God the very fountaine and welspring of all heavenly truth, that by this touchstone wee may tri & discerne sound and currant doctrine from vnsound & counterfeite: but either the vtter rejecting & forsaking of this holy word, or the mingling of our owne fancies and dreames therewith or the dotages and inventions of other men.

For by this meanes hath truth & faith bin banished, & heresie & Idolatry brought in even frō the beginning of the world vnto

THE TRIAL OF TRUTH.

this day. For how fell Adam and Eue into their Apostacie but by forsaking the commandement of God delivered vnto them by the Lords own mouth? And what was the cause that al the posterity of Adam, excepting only the family of Abraham, fell by little and little into al erroure and heresie, vntil they came into most A&T.14.18. grosse and damnable Idolatrie, but (as the Apostle testifieth) for that God suffered them all to walke in their owne waies? For he had given his word only to Iacob, & his statutes & ordinances to Israel, he had not dealt so with any other nation, neither had the heathen knowledge of his lawes. And amongst this people of Israel vwhat was the cause that the tenne tribes at once fell away from God? They fell away from the house of David because of the sinnes of Solomon and by the folly of Rehoboham his sonne: but they fell from God when they vvorshipped the calves that were set vppe by Ieroboham, vwho made Israell to sinne, contrary to the lavy and commaundement of God: they forsooke the vvorshipe of God in Ierusalem ordained and establisched by the Lordes owne vvorde, and set vppe in Dan and Bethell a new kinde of worshipe of God according vnto their owne inventions, and so they fell away from the living G O D. And when those tenne tribes for their Idolatries and sinnes were carried out of their owne countrey into captivity by the king of Arthur, & the Samaritanes were placed in their roomes, the cause also of their Idolatries was their following of the corrupt customs 2.Kin.17.34 of their owne countries, and their refusall of the ordinances and lawes of God. And what was the cause that the Iewes themselves also, which had the law and the prophets to direct them in al the waies of God, did so often fall away from the service of God, and defile themselves with abominable Idolatries, but that they either utterly forsooke the direction of the word of God, and followed their owne inventions, or the corrupte customes of their forefathers; or else they mingled their owne dreames and the tradicions of their elders together with the worshipe of God delivered in his worde, which ought to haue bin kept pure and sincere without any mixture, & without any such hotch-potch & mingle mangle. The cause of the Idolatries that so much abouded in the time of the judges was, for that there was no king in Israel (who wasto command

Jud.17.7.

'mand

THE TRIAL OF TRUTH.

III

mande the carefull keeping of the law of God) but every man did
 that which was good in his owne eyes. And what was the cause of those
 outragious idolatries in the daies of the kings , especially in the
 daies of Manasses and Amon his sonne, but thisthat the lawe of
 God was so neglected, that the very authentical copy therof gi-
 ven by the hand of Moses himselfe was lost? And if we will know
 also what was the cause of those damnable Idolatries that so pre-
 vailed in the daies of the prophets, we may heare the same out of
 their mouthes, who were the principall actors or at the least the
 chiefe abettors therof: *The word lay they to the prophet Jeremy*
which thou hast spoken unto vs in the name of the Lord we will not bear Jer.44.16.
it of thee, but we will doe whatsoever goeth out of our owne mouth, as to
burne incense to the Queen of heaven, and to poure out our drinke offer-
ings unto her, as we have done both we and our Fathers, our kings & our
Princes in the citie of Inde, and in the streetes of Ierusalem : for then
had we plenty of viuals, and were well, and felt none evill. Their wilful
 reiecting of the word of God , and their obstinate resolution to
 followe their ovvne customes and the practise of their forefa-
 thers , vvras the cause of all their abominable Idolatries.

Neither vvras the vtter reiecting of the woerde of G OD the
 cause of so many corruptions in the Iewish religion , but also the
 mingling therewith of their ovvne Inventions and of the tradi-
 tions of their forefathers . For in the Lordes fielde there oughte
 nothing to bee sownen but the most pure seede of the worde of
 God : whatsoever is beside the same it is not good corne , but
 cockle and darnell : and they of the Lordes family are onely to
 be fedde with the holesome foode of that vvorde which is pro-
 vided for their sustenaunce by their heavenly master , whatsoe-
 ver meate they take beside it is corrupte leaven, yea deadly poi-
 son . And therefore both G OD himselfe did most sharply re-
 proue the hypocritical Iewes in the time of the Prophete Isay,
 and our Saviour C H R I S T the Scribes and Pharisees in his
 dayes , not for that they did vtterlie reiect the service of G OD
 prescribed in his own word, (for it is cleare & manifest that they
 did not so) but for that they did corrupt the same with the ming-
 ling of their owne leaven : & they condemne that worship for
 vaine, which is prescribed either wholly or in part by the precepts

Isa.29.14.
Mat.15.9.

THE TRIAL OF TRUTH.

and doctrynes of men. And verily as in the bodies of men either want of good & holesome food , or the receiving of corrupt and bad either wholy or but in parte, is the caufe of many bodily daefales: even so either the want of the holesome food of the worde of God, or the receiving of the corrupt food of humane doctrynes either wholy or in part, doth breed many sins & corruptiōes in our soules, and make them sicke even to death. Yea this hath bred al manner of errores, heresies, and Idolatries in all ages , and at all times. This was the cause of errore vnder the law and that amōg

Pia.95. 10. the Lords own people. *They erred in their hearts:* (laieith the Lorde him selfe) because they haue not knowne my waies. And why erred the Sadducces at the time of our Saviours appearing in the flesh so grossly and that in the chiefest grounds & principles of the faith?

Mark.13.33 Aug.in pfa. 131. *Tea erro* (laith our Saviour vnto them) not knowing the scriptures nor the power of God. This is the cause of all evill (laith Aulline) that the

Cyp. de simpl. p12- latorum. Chryſtome 3. de Laza, *scriptures are not knowne. Hence* (laith Cyprian) *proceede errores* , for that men returne not to the head, nor seeke to be the ſpring of truþ, nor keepe the doctryne of our beaþtely Master. The reading of the scriptures (laith

Chryſtome) *is a strong fortrefce against ſinne* , and the ignorance of them *is a great downefull, and a deepe bell:* to know nothing of the divine lawes is a great losſe of ſalvation : this thing hath bred heresies and brought in a corrupt life, and hath turned al topsy turvy. For how can it otherwife be, but that health muſt needs decay and ſicknesſe grow, where either holeſome foode is not received at all , or else is not received alone without the mixture of that which is corrupt? And how can it otherwife bee but that weedes muſt needs ſpring vp, where either good ſeede is not ſownen at al, or else not without the mixture of cockle and darnell? And how can it otherwife be but that ſuch muſt needs be miſledde, which either will not at all follow those that are vnering guides, or else will not be guided by them alone, but by ſuch also as may be deſceived?

Wherfore in that the church of Rome doth not only keep the greatest part of the people from the liberty of reading the holie scriptures, but also doth mingle with the pure foode thereof the corrupt leaven of humane doctrynes, it cannot otherwife be , but that ſpiritual ſicknesſes muſt grow in her apace, & ghostly health and

and strength greatly decay? And seeing that shee soweth in the
harts of the people not the sincere seede of the worde of God a-
lone, but also the darnell of mens inventions, it canot be but that
weedes must needs mount vp and overgrowe the good corne.
And seeing she will haue her followers ledde by bookeſ Apocri-
pha, vñwritten veritieſ, ordinaunceſ of the Churche, decreeſ of
Popes, canons of Councells, ruleſ of Friers, customeſ of the multi-
tude, traditioneſ of forefathers, and the like, and not by the books
alone of the Canonical ſcriptureſ, who are the only ſure and vnde-
ceiueable guides: it is no maruaile that ſhee hath beeene fo-
mallede out of the way of truthe, & hath wandred in the by-paſthes
of hereticeſ and Idolatrieſ: even as the Idolatrous Jewes and Gen-
tileſ haue bin before her, for that they followed the fame guides.
Yea what caufe of heretice obſerveſ and noted by her own chil-
dren hath ſhee not embracē, that ſo ſhee might defile her ſelſe
with all manner of ſpirituall abominationeſ? If to make choice of
religion according vnto the darke light of our owne natural rea-
ſon, and the ſervile liberty of our own free-will, be to follow ſuſh
guides as muſt needs lead into errore: ſhee hath taught her chil-
dren to do the ſame; If to thinke basely of the common dueties
generally belonging to all christians, and to make choice of ſin-
gular and private devotions be the caufe of heretice, ſhee hath per-
ſwadeſ her children thereto; If the overmuch admiring of men,
and the addicteſ of our ſelues to our particular maſters bee not
only the beginning of ſchisme, but the caufe of heretice: ſhee hath
made her ſectarieſ and followerſ not only ſchismatikeſ but alſo
heretikeſ. For vwhere may we finde more admiring and magni-
fyng of men, of their ſupreme power & authority, of their greate
priviledgeſ and prerogatiueſ, of the holineſte of their ruleſ and
orderſ, canons and conſtitutioneſ, and of the worthines, perfechō,
and merite of their workes, then is to be found in the Churche of
Rome? Lastly if he be an heretike which is an other-wiſe teacher, Rhem. in 10.
or an after teacher, and be a ſuperſtitioneſ person, that doeth any cp. ad Tim.
thing *ſupraſtatim* more then is commadē, how can the chu ch c.1.
of Rome be free from the note of ſuperſtition and heretice, ſeeing
ſhee performeſ her devotions otherwiſe then they were ordai-
ned to be done by the Apoſtoleſ of Christ, and moſt rigorouſly ex-
aſteſh.

THE TRIAL OF TRUTH.

setteth many duties which were not commanded by them at all,
 and hath coyned many after-doctrines which were not heard of
 in their times. For was not the word & the sacraments otherwise
 delivered vnto the people by the Apostles of Christ, then nowe
 devotions. they are by the church of Rome? Was the word either publickly
 reade by them vnto the people in a strange tongue, or kept from
 their owne private reading in a vnknownen language, & they sent
 to learne their devotions hō sienceles, dombe and deade images?
 did they not penne it in a most vulgar tongue and after a most
 Luk. 1.4. plaine & familiar manner, & that for the learning & instructiō of
 Rom. 15.4. the people? Neither was the Sacrement of the Lordes supper or-
 dained by them to be ministred to the people in one kinde, nor
 baptisme with such a number of ceremonies, as it is by the church
 of Rome disguised & cast after a sort into a new forme: much lesse
 was the observation of any outward ceremonie & rite more rigo-
 rously exacted by them then the precile keeping of Christis infli-
 tūtiō, or vrged vnder the paine of a more gr̄vous curse. Did the
 After-do-
 ctimes and
 workes su-
 pra statutū
 Coll. 2.23.
 worships were condēned by the, which afterward were not only
 allowed, but also preferred before the workes required in the law
 of God. Lastly the supreme auتورity and iurisdiction of the
 Bishop of Rome was not ordained by the Apostles, neither was
 he appointed by them to bee a vniversall Bishoppe and to haue
 dominion over the whole church, and to bee the vnerring and
 infallible iudge, vnto whom appealē should bee made in all con-
 troversies: much lesse was he placed by them aboue all kings and
 Emperors, to depose them & to set them vp at his own pleasure;
 neither was any such auuthority practised by S. Peter himselfe, or
 by his successors long after him, which yet had most skill and best
 courage to maintaine all doctrine belonging to their most Chi-
 stian profession: neither did they approue the bookeſ A porcypa
 for

for Canonicall scripture , nor their lawfull successors long after them alledged the authority of those bookesto confirme any doctrine or point of faith: much lesse preferred they any translation before the authenticall text of the scripture, as it is now done by the church of Rome, and iustified openly by her authority in her last generall counsell of Trent, Wherby shee hath made it manifest to the whole world , that shee is not in some pointes onely, but wholly and altogether fallen away from the word of GOD , seeing shee refuseth to receiue it for the foundation of her faith, as it was penned in the originalles by the speciall direction of GOD S vnerring spirit, and admitteth it onely as it is expounded by her translator, which vvas not therein directed by any revelation , nor had any priveledge of not falling into error. And verely if it bee a good reason against vs (as it hath beeene sette forth not long since by one of her Pamphleters) that the unlearned among vs haue no faith at all but a weare fancie because they doe builde it vpon our bare translations , being not able to examine the truth of them by the originalles : then much more may vvee avouch , that neither the vnlerned , nor yet the learned themselves among them haue anie faith at all, seeing they all must , vwill they vwill they , settle their faith vpon the vvoordes and meaning of their transflator , albeit hee differ never so much from the originall . VVherefore to conclude , seeing the Church of Rome hath embrased all manner of meanes of falling awaie from GOD and his truth , vvee may bee boulde to affirme that shee hath revolted and played the Apostata , and so is become not onelie hereticall but also apostaticall , yea that shee hath brought in that great apostasy , that was foretolde by the Apostle.

Thus hast thou gentle Reader delivered vnto thee the maine foundation of all good workees , & the foure principall motiues so often virged in the divine scripture to stirre vp the faithfull to the right and approved manner that is to be kept in the due performing of all holy actions . And herein thou hast on the one side sett downe the true fountaine of sincere devotion , and of all the parts therof, wherin consisteth the true worship & service

of God and his spirituall and heavenly kingdome: and on the other side not only the causes of errore and heresy, but also of superstition and of all manner of Idolatry. Now it remaneth that thou carefully put in practise these holy precepts and sanctified rules, whē thou art moued to the performance of any good worke, and that thou stirre vp the gift of God in thee by these or the like holy meditations, thus reasoning with thy selfe and saying. This good worke God himselfe in his holy word commandeth me to performe, vnto whose will I owe all obedience, for that it is holy, pure, & perfect, & graefull and acceptable to himselfe; & also for that it is his will vnto whō I am ten thousand times bound to yeeld al dutifull submissiō & obedience both in respect of his soveraigne auctority, that he only hath to rule over my conscience & soule, & also in regard of his infinite blessings, which he of his owne vn-speakable goodness in Christ hath most freely & fully bestowed vpon me. And verely our obedience performed to the vwill of God in these respects is a sweete incense and a most acceptable sacrifice to God, wherwith we after a sort gratifie God and grieve the Devill, & are as an heaven to all holy Angels; and a very hell vnto al uncleane spirits. So likewise when we are tempted to any wicked worke, wee must thus reason with our selues and say: this worke ought in nowise to be done by me, no not the least desire to accomplish the same ought once to haue any entrance into my hart, because it is contrary to the holy, pure, & perfect will of God, & agreeable vnto the impure will of the Devill: because it is most offensive & grievous to God, & most graefull & acceptable vnto the Devill: because it is a great dishonour to him, to whō all honour is double due, both in respect of his soveraigne auctority over me, and also in regard of his manisfolde miseries collated vpon me: and it is a great honour vnto that most cruell and infamoust tyrant the Devill, who presseth vpon me thereby to take me captive, to the vtter destruction both of my body and soule. We are debtors (as saith the Apostle) yea very great debtors, & as great as great may be, but not to the flesh, nor to our selues, nor to the devil (vnes it be that we owe to these al maner of evils & miseries whatso ever) but we are debtors to God, & that for the lorne of a thousand talents, & for the gift of ten thousand more: & yet

THE TRIAL OF TRUTH.

117

yet if we haue but a sincere desire to discharge this our debt, our most gracious creditour will not onely straitwaies forgiue it all, but also wil giue vnto vs ten thousand times more. Yea the sincere desire of being obedient to the will of God vpon the former respects, and the true care according as God hath enabled vs in some measure to discharge this our debt is a very great mercy & a very gracious favour, wherby we are more and more endebited vnto him. And verely this is al the discharge of our debt that hee requireth at our hands, that we willingly & gladly acknowledge him of whom we haue received all, & that we so highly esteeme of his giftes, and presume of his good will, that we are stil desirous to be endebited vnto him more & more, & by al relligious hearing, reading, and meditating vpon his holy and sacred word, & by all fervent and devout praier bee continually begging and craving for more, and after a sort extorting it out of his handes. For his desire is not to be benifited by vs, but that we should still more and more bee benefited by him: and hee vvould haue vs to acknowledge his loue, and to grovve into a stedfast assurance therof, that therby we might be more effectually stirred vp to rejoyce in his goodnes, & to be thankful vnto him for his manifold mercies: especially he would haue vs most midfully to record that vnamatchable blessing of our redemption wrought by Christ, & his inestimable loue made manifest therin, that therby our hearts might be renewed & our affections sanctified, dying to our selues, & living to God, & employing our selues to every good worke. And hereofit is that the spirit of God especially in the booke of the new testament doeth so often make mention of Christ, and of our redemption wrought by him, and of his great loue manifested therein, as being the matter and subiect of those bookes: a taske vvhetherof I vvill give vnto thee in some sentences of one of those bookes penned by Saint Iohn, as they be pointed vnto by that learned preacher of the vword M^r. Robert Rollok in his commentaries vpon the same booke.

No man hath seen God as any time: the onely begotten sonne of God who is in the bosome of the father, hee hath revealed him. Ioh.1.18.
The Philosophers in all ages haue most painfully searched after truth in their Physikes, Ethikes, Mathematikes, and the

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THE TRIAL OF TRUTH.

rest. But the knowledge of the Father in the Sonne doth only deserve the name of truth. For to what purpose is it to comprehend in minde heaven and earth and all other thinges, if a sinner doth not knowe God in Christ the redeemer? That is, vnicle he feele God favourable vnto him, and for giveng him all his sinnes in Christ, which only doeth pacifie the troubled conscience, hee can haue little true comfort in all his knowyledge of all other thinges, be it never so great, and louel courage to come vnto God, and to rest in him, and so to take hold of everlasting blessednes. Therefore our Saviour him selfe, after that he had said, *noman knoweth the fader but the sonne, and hee to whom the sonne hath revealed him*, Math. xii. 28. immedately addeth: *Come vnto me all ye that are weary and heavy laden, and I will refresh you.* VVhereby hee signifieth, that God being revealed in Christ, there doeth followe peace of conscience and vnspeakable ioy in all those that doe cast their sinnes vpon him.

The nexte day Iohn stede, and two of his disciples, and behel ding Iesus walking bee saide: beholde that lambe of G O D. Iohn i. Chap. verie 36. As Iohn oftentimes gaue warnesse to Christ, so it is no lesse necessarie at this time that the sacrifice and death of Christ be repeated and reiterated againe and againe. For as the Iewes were ignoraunt that Christ the lambe of God shoulde bee offered vppe in sacrifice, so vvee after a sort haue forgotten that hee hath beene sacrificed, and hath already suffered for our sinnes. For vvhath meane these sinnes which so every where abound, adulteries, murders, rapines, sacrileges, even so many sinnes of all sortes, vvhath, say I, doe they meane but that wee haue forgotten that our Saviour Christ hath suffered for vs? For if it did come into our mindes that vvee vvere once boughte with so greate a price, vvwoulde vvee so sell our selues, and become captiues to so manye sinnes? If vvee did remember that vvee vvere washed with the most precious blood of C H R I S T, vvwould vvee againe so defile our selues vwith the filthy mire of this vncleane vvorlde? After that Saint Peter had commended vnto the faithfull certaine necessary vertues, 2. Peter i. 9. *Hee that hath not the se (laiceth hee) is blinde and feebel as a farro*,

THE TRIAL OF TRUTH.

119

but bath forgotten that hee v. v. is purged from his olde sinnes. For let all bee sure of this, that who edomes, murders, and the like, to them that make profession of the faith of Christ are not therefore sinnes onely, for that they are contrary to the lawe of God, but especially for that they are after a sorte committed in a mockinge of the blode of Christ, and doe proceede from the forgetfulness of his death. The which if it bee so, then vve must hold this for a fure thing, that wee ought not to be grieved so much for that we haue broken the commandement of God, as for that wee haue forgotten that wee were redeemed by the blode of Christ, and haue contyned the great price of our most gloriouse redempcion. VVherefore that wee may be brought the sooner to repentaunce, and to acknowledge the greatnessse of our sinne vve must all our whole life be busied about this, that we may vnderstante how great is that price of our redempcion, and that vve may so worthyly esteeme of the blood of the new testamēt as we ought to do.

It followeth in the nexte verse. *And the two disciples heard him so speaking, and they followed Iesus, Ioh. 1. 37.* That testimony which John the Baptist gaue of Christ, that he was the lambe of God, before two of his disciples, causeth them to come to Christ and to follow him. Whereby wee learn how effectuall is the preaching of Christ, yea how powerfull is one worde or two concerning Christ and his crosse, to alter and change the very heartes of men. Verily there is no other speech whereby a stony hart may be made flesh, and an vnfaithfull man may be made faithfull. Speake as much as thou liste of the most famous factes of all the Kinges and Emperours that ever haue bene and of their goodly vertues and great glory, these things may delight the minds of men, but they wil not renew them. But speake thou of the man crucified, a thing so shewy base and foolish, this vword of the crosse, which is foolisnes to them that perish, is the wisdom & power of God to them that are saved. Nay that we may let passe these profane persons with their deedes, reach againe & againe the very law of God, evē this law is weak by reason of the flesh. Rom. 8. 3.

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THE TRIAL OF TRVTH.

But that which the law cannot, the worde of the crosse can. Now what is the cause of this great efficacie? The Lord which is the matter and subiect of this word is a spirit, which is able to set our harts at liberty: in so much that if they be once fixed vpon him, the vaile of corruption, which before did so cleaue vnto vs, wil soone be taken away: and if we do duely looke into that glory of his, which doth shine in the gospel as in a glasse we shall be changed into the same image from glory to glory as by the spirit of God.

Before Philip called I bee I saw thee, when thou wast under the figge tree Job. 1. 48. The more any one doth search into the unsearchable riches of Christ, and the greater revelation hee hath of the same, the more is his faith and loue also encreased, and the more vn-speakable and glorious is his ioy. 1. p. 1. 8. Wherefore this ought to be our continuall labour day and night, by praier and by reading and meditating vpon the scriptures to seeke after the mistery of Christ, that so at the length there may be opened vnto vs the treasures of all knowledge and vnderstanding that are hid in him, and so al other things may be vnto vs as trash in comparison of that inestimable treasure. It is strange to see how the Apostle that looked most into that excellent mistery, could never satisfie himselfe in setting forth and amplifying the greatness thereof. God (saith he) which is rich in mercy of his great loue wherwith he loved vs. Eph. 2. 4. Hath given unto vs so worthy a Saviour, in whom are hid all the treasures of wisdome and knowledge. Coll. 2. 3. Haue care therefore (saith he) that ye may be able to comprehend what are the riches of the glory of his inheritance in the Saints. Eph. 1. 18. He saw much, and beleeved much, and magnified much this great mistery.

Verily verily I say unto you, from hence forbyes shall see the heavens open, and the Angels of God ascending and descending vpon the sonnes of man. Ioh. 1. 51. The opening of the misteries of faith engendreth faith, and the revealing of Christ maketh a Christian. Speake to men of heaven, and of everlasting life, and of al manner of blessings both bodily and ghostly, and yet they cannot beleeeue vntill they see Christ, by whom and for whom are all these things. For if we be throughly touched with the sense of shame, and of the wrath of God most iustly provoked to punish

THE TRIAL OF TRUTH.

121

vs for the same, wee must first finde him that hath satisfied the justice of God for our sinnes, before wee can hope for eternall life. Yea if I do not beholde Christ and haue him present before the eies of my minde, it is so far of that I should see heave and heavenly glory, that I shall seeke nothing but terrors and feares, and extreme anguish and bitternes of soule. But when Christ doth once shone vnto me, then is there sure hope of eternall life. They then that desire to bee partakers of all manner of blessings, and to be assured of life everlasting, must seek Christ, and set him before their eies, and behold him true God and true man, who died for their sins, and rose againe for their iustification: and thence will issue and proceede a ful trust and confidence of obtaining al such benefites & blessings, which he hath thereby purchased for them.

That which is borne of the flesh is flesh, and that which is borne of the spirit is spirit. Ioh. 3. 6. The only presence of Christ by faith is the means wherby the spirit worketh our regeneration. Now Christ's presence is imperfectly apprehended in this life by faith, but perfectly by sight in the life to come. And hereof it is that our regeneration, which is but imperfect in this life, shalbe most perfect in the life to come. *This we know* (saith S. John) *that when Christ doth appear we shall bee like him: for we shall see him as hee is.* Ioh. 3. 2. Yea that presence of Christ shalbe so glorious, and so effectuall in vs, that it shall transforme even our vile body, and make it like to his glorious body. Phil. 3. 21. For we must know that the presence of Christ is not like the presence of earthly princes, the which if thou beholdest a thousand times, thou shalt be made thereby never a whit the more gloriou: : but if thou once truely beholde the glorious presence of Christ, thou shalt straitwaines bee changed and transformed into the same.

As Moses lifte vp the brasen serpent in the wildernes, so must the son of man be lifte vp, that whosoever believeth in him shoulde not perish but haue life everlasting. Ioh. 3. 14. As they which beheld the brasen serpent were healed of the sting of the fiery serpents, which otherwise could not bee cured: So the beholding of Christ lifte vp vpon the crosse doth cure vs of the most deadly sting of the spirituall serpent the Devil. It may seeme strange that
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THE TRIAL OF TRVTH.

the beholding of a deade man shoulde have such vertue & efficacie as to give life to the behoulders: & yet so it is, for that this dead body is a quickning spirit, and the word of his croſſe is the power of God to salvation to all that beleue. And indeede you cannot duly thinke vpon this shamefull & ignominious croſſe, but that yee shall be moved thereby to call to mind the most glorious and admirable loue of God, who so loved the world that he gaue his only begotten sonne, that whosoever beleeveth in him shoulde not perish but haue life everlasting. Now if God loue vs, & be on our ſide, who can be againſt vs? if he hath confirmed his loue towards vs, in that he ſpared not his only begotten ſonne, but gaue him for vs all, how may we be moft fully affured that he will with him giue vs al things alſo? *Horthy* (ſaih S. Iohn) *haue we perceaved loue*, in that hee laþed downe his life for vs. 1. Ioh. 3. 16. So S. Paule: *Herein* (ſaih hee) *Christ ſeteth out his loue toward vs*, *that while we were ſinners*, & therefore not worthy of the leaſt mercie, *hee died for vs*, and ſo ſhewed vs the greatest mercy. Rom. 3. 8.

If thou kneweft the gift of God, and who it is that ſaih unto thee give mee drinke, thou wouldest haue asked of him and he would haue given vnto thee the water of life. Ioh. 4. 10. In teaching the ignorant we muſt labour especially to worke in them a thift of the water of life: the ſweernes wherof if we had once tasted, al other thiſgs would grow out of taste with vs, and we woulde after a ſort thift only after this water. This water of life then aboue al other thiſgs is to be made knownen to the people of God, & the vertue therof is continually to be ſette forth, ſeeing it is not condemned, but where it is unknownen. And hereof it is that Christ himſelfe, his ſpirit, his ſpoife and all his faithfull members beſtow ſo much labour in pointing, to this full fountainē of the water of life, and in commanding the vertues therof, *I am the living bread* (ſaih our Saviour Christ) *that came downe from heaven*: *hee that eateth of this bread shall live for ever*. And againe: *If any man thurst*, let him come to me and drinke: *hee that believeth in me* (as faih the Scripture) *out of his belly ſhall flowe riuers of water of life*. And againe: *I am the doore*, if any man enter by me, he ſhall be ſaved, and geue in and out and finde paſſure. And againe: *I am the Vine*, yee are the branches: every braunch that beareth fruite in me my ſon

Ioh. 6. 51.

Ioh. 7. 37.

Ioh. 10. 9.

Ioh. 15. 2.

THE TRIAL OF TRUTH.

223

farter purgatib, that it may bear more fruite. And againe: *I am the way, the truth, and the life: no man commeth to the farter but by me.* By all which figurative speeches one and the selfe same thing is lette forth vnto vs: even that Christ is the doore, wherby we haue entrance to God, in the enioying of whose favour & presence consisteth life: that he is the way to the cælestiall Ierusalē where true life is to be enioyed in the greatest perfection: that he is the true propitiatory sacrifice, wherby the wrath of God is throughly pacified, all other in respect thereof beeing either meere shadowes or false counterfeites: that he is the bread, water, meat and foode of life whereby life is not onely bredde at the first, but also still maintained and preserved for ever. Likewise our Saviour testifieth of the spirit of God, *that he shall confess of him, and shall receive of his, & shall glorifie him, by giving testimony vnto the holines of his doctrine, & vnto the dignity of his death:* & the Angel setteth downe the same as a sure note of the spirit of a true Prophet: *The testimony of Iesus is the spirit of prophecy,* that is, is a sure marke of the spirit of prophecy. Yea what is the scope and end of all the scriptures, but to give testimony vnto Christ? What is the continual exercise of the spouse of Christ and all her legitimate children but to haue their eies fast bent vpon Christ, & their mouth continually open in his praise? The whol booke of the Canticles is principally spente in the extolling of the excellencies of the bridegrome by his loving spouse, vnder diverse semblances and similitudes. And wherein especially laboured Iohn the Baptist the friend of the bridegrome but in preparing the peoples hartes to embrace Christ? *Bebawnde the Lambe of God (saith he) that takis away the sinnes of the world: I baptise you in water unto repentance: but there is one among you, who albeit he came after mee, yet hee was before mee, whose shoo-laschet I am unworthy to unlase, he shall baptise you in the holy Ghost and with fire.* And againe: *He must increase but I must decrease.* Lastly what did all the Apostles teach? They preached Jesus, and in him and by him the resurrection of the dead, and all other benefites and blessings whosoever: they preached Jesus to be the Lord, and themselves the servants of all men for Jesus sake. And verely al other waters are but draffe & durtre, in respect of the most pure waters of this fountaine: all other riches are but trash,

THE TRIAL OF TRUTH.

trash, in comparison of this inestimable and invaluable treasure; and all other dainty dishes are but as the scrappes of a beggars budgett in respect of the most sweete and comfortable both rait and vertue of this heavenly Mannah and bread of life: the feeding vpon any thing else, to make the best of it, is but the Iuglers feast, the onely true fealting is by feeding on Christ. The children of the Romish Synagogue howsoever they pretend that they eare Christ really, yet they haue never indeed fedde vpon him truly: for then they shoulde haue had by him health, strength, and life so sufficiently, that they would never haue fedde vpon masles and pardons, and vpon their owne or other mens merites for the further procuring of everlasting life. But if these men wil by no means bee perswaded to come togeather with vs to feede onely vpon Christ the bread of life at the Lordstable; let them feed still at the devils board vpon that deadly poison which is sette before them by that venomous serpent. But let vs feed vpon Christ for his flesh
 is meat in deede, and his blood is drinke meete: His patience is the only price wherby our soules are fully ransomed, & his righteousness the onely robes whereby our nakednes is wholy covered, & wherby we are presented most perfectly, pure, righteous, & holie even before the tribunal seat of the Lords justice. His death is only able to kill sinne in vs, and his resurrection is onely of force to raise vs vp to newnes of life. They that being moved by other reas, soe seeme to abstaine frō sin, & to work righteousness, do the same but outwardly in shew, and not in truth. Only the spirit of Christ, that so greatly sanctified his death, and so mightily wrought his resurrection, being received by the due consideration, and meditation, and by the religious embracing of his death and resurrection is able to destroy sin indeede, and to raise vs vp to newnes of life: it is only of sufficient might to withstand Satan and all the powers of the kingdome of darknes, and to worke in vs faith, and loue, and all the residue of the fruits of the spirite. And it by this means we are turned to God, then are we indeed truly conver-

Ioh.6.55. ted; for Christ is the only loadstone that hath sufficient vertue at tractiue to draw vp to himselfe our harts of yron. And if by this means sinne be slaine, and the life of righteousness be wroughte in vs, then haue we part in Christs death and fellowship in his re-

Ioh.13.32. digne-
tation.

THE TRIAL OF TRUTH.

125

surrection: but if by any other meanes sinne be put to flight, it is but in shew and not in truth: it is but a reture made by Satan, that he may draw vs further and further into his snares.

Thus haue I, Gentle Reader, according vnto the direction of my skilfull guide set downe soone few places of the first Chapters of the gospell of S. Iohn, wherein this foode of our soules is commended vnto vs. There be many other also observed by the lame author vpon the same book, but these may suffice to teach those that are the Lordes stewardes what manner of foode they ought especially to set before the residue of the Lords family, & what they also ought principally to feede vpon, if that they desire to haue their spirituall health and strength encreased, and to be further and further enabled to do the Lords worke. Now it remai-
neth that both in our publike & private ptaiers we most instant-
ly beseech the Lorde both with the woman of Samaria saying:
Lord givis me of this water that I may not thirst: and with the Jewes: *Ioh 4.19.*
Lord givis us evermore this bread: Lord make this heavenly foode
to talie better and better vnto vs, that we may more and more
hunger after the same, and hasten our passage more readily and
swifly vnto that great and glorious banqueting house, where we
shall feede therevpon even to the full. The which the Lorde for
his owne mercies sake graunte vnto vs. Now vnto this our most
gracious and glorious Lord and God the Father, the Sonne, and
the holy Ghost be rendred all honour and glory, praise and pow-
er, maiestly and might for ever more, Amen.

Ioh 6.34.

FINIS.



Faultes escaped in printing the first part.

Leave out (&) in the preface f.1.l.8.read conversation for conversion, f.5.v.32.
In the principall vies of the treasur put in (my) v.31.In the treatise it selfe read
members for number f.4.l.12.speaketh for seeketh f.10.l.16.right for might,
f.26.l.36.put in (not) f.33.l.6.omnipotēt for omniscient, f.35.l.17.lustifeth for
infidleth, f.38.l.14.the revelation for relation, f.41.l.14.tufficien for all suffici-
ent, f.49.l.11.speak for seek, f.53.l.3.impossible for invisible, f.65.l.16.offrings
for suffrings, f.64.l.19.also for else, f.87.l.11.put in (his) f.117.l.16./speaking for
Seeking, f.125.l.11.wil for wel, f.147.l.16.put in 666.f.139.l.24.

Faultes escaped in this second part.

Pag.16 lin.29 forthen allowed read, then allowing, in the marg for Rom.14.
24.xead 1417 item p.41.in the marg for PL16.3.read.36.3.



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